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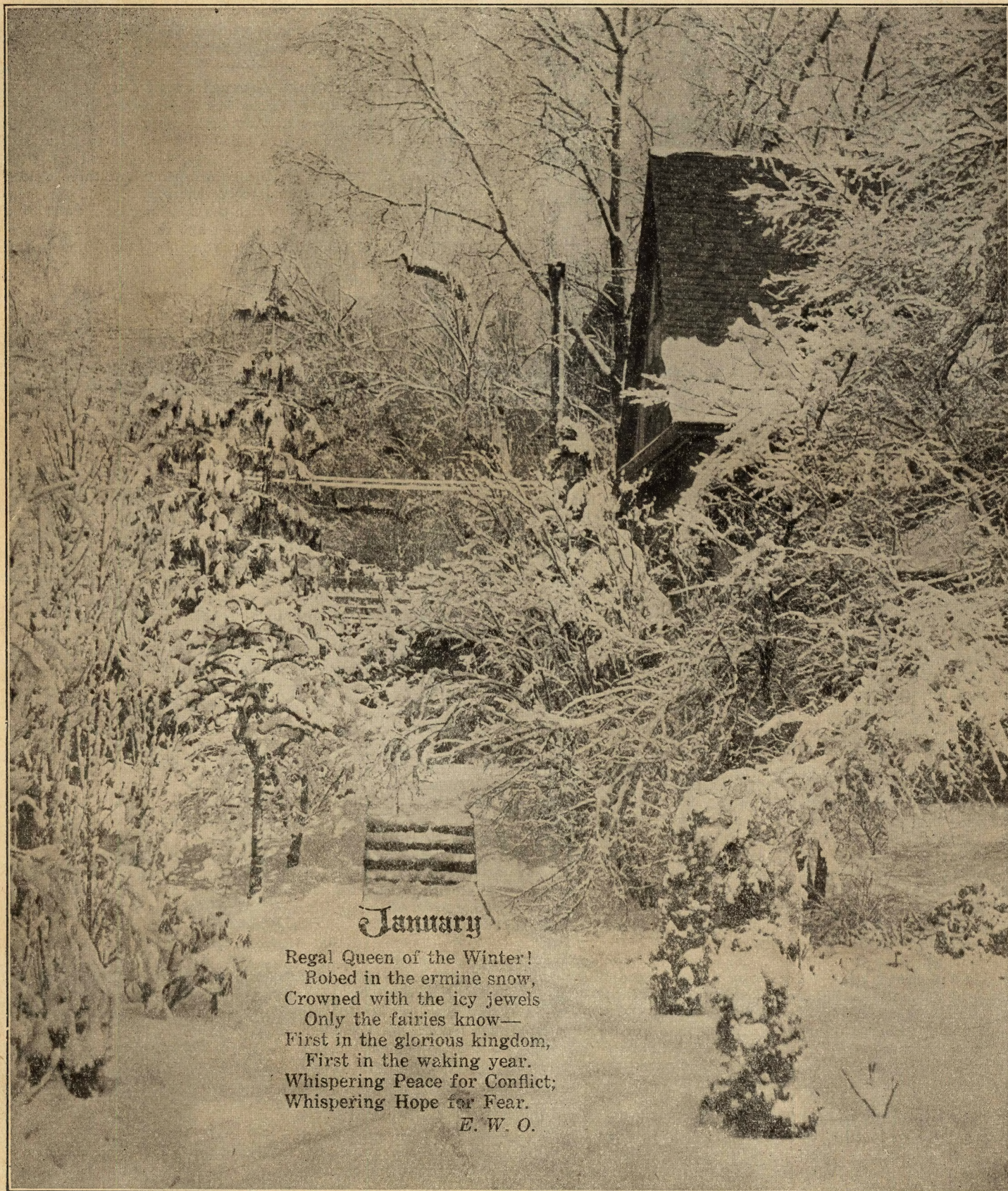
THE THEOLOGICAL SEMINARY
OF THE LUTHERAN CHURCH
OF THE U. S.
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The Evangelical Herald

VOLUME XXXV

ST. LOUIS, MO., JANUARY 2, 1936

NUMBER 1



January

Regal Queen of the Winter!
Robed in the ermine snow,
Crowned with the icy jewels
Only the fairies know—
First in the glorious kingdom,
First in the waking year.
Whispering Peace for Conflict;
Whispering Hope for Fear.

E. W. O.

The Evangelical Herald

A Weekly Paper for Churches and Homes of the
Evangelical and Reformed Church

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. Eph. 4: 3-6.

Rev. J. H. Horstmann, D.D., Editor; Esther Louise Koch, Assistant Editor.

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TABLE TALK

A DEPARTMENT FOR THE WHOLE HERALD FAMILY

Opportunities to Hear Kagawa, Famous Japanese Christian

Toyohiko Kagawa arrived in the United States on December 18 and will be in this country until June 30, 1936, when he sails for Oslo, Norway. During these more than six months his speaking itinerary will take him to all our large cities and to many other cities and large towns, where he will speak from one to four times daily. In order to help our readers plan to hear this famous Christian leader and his stimulating and inspiring messages we are publishing portions of his itinerary from time to time, so that our readers may select convenient times and places when Kagawa visits their section of the country.

Dec. 29 to Jan. 1 he will be at the Convention of the Student Volunteer Movement, Indianapolis, Ind.; Jan. 3-4, Birmingham, Ala.; 5-6, Atlanta, Ga.; 7-8, New Orleans, La.; 9-10, Nashville, Tenn.; 11-12, Norris Dam, Tenn.; 13, Asheville, N. C.; 14-15, Durham, N. C.; 16-17, Richmond, Va.; 18-19, Washington, D. C.; 20-21, Baltimore, Md.; 22-23, Philadelphia, Pa.; 24-28, New York, Brooklyn, and Queens; 30, Columbia, Mo.; Jan. 31 to Feb. 2, St. Louis, Mo.

"In His Steps" to be Filmed

Dr. Charles M. Sheldon, advocate of world peace and the brotherhood of man, Topeka, Kan., announces that he has given permission to have motion pictures made of his famous story, which, since its publication, has been translated into 20 languages with a total sale of over 25 million copies throughout the world.

Dr. Sheldon has consistently refused many requests for permission to film this story because he had no assurance that it would be filmed with the spiritual dignity it deserved. Permission has now been given to Mr. S. H. Bloch because Dr. Sheldon felt, after a thorough discussion of the matter with Mr. Bloch, that he had the spiritual insight to comprehend the spiritual value and timeliness of the story. Mr. Bloch has had thorough training in social welfare work under the guidance of the late Miss Jane Addams of Hull House, and for six years served on the Chicago Board of Motion Picture Censors. Since 1922 he has been particularly interested in clean and wholesome films and has assured Dr. Sheldon that every person for the film will be chosen with great care, and that only the best talent available, from the scenarist to the acting cast, will be employed.

Northwestern University, Evanston, Ill., announces its fourth annual Conference on Church Music to be held in Evanston, Ill., Feb. 11, 1935.

The phases of church music to be stressed are, the characteristics and the proper use of a good hymnal; the relationships

that must be maintained between the pastor and his church musician; and the proper objectives of a church music program. Among the speakers are Dr. John Timothy Stone, of the Presbyterian Theological Seminary; Rev. George Craig Stewart, Bishop of the Episcopal Diocese of Chicago; Dr. E. E. Harper, president of Evansville College, Evansville, Indiana; Dean R. G. McCutchan of De Pauw University; Dr. George L. Tenny and Herbert E. Hyde of Chicago. The evening session will center in a choral festival and the address by Bishop Stewart.

A detailed program will be mailed upon request. Address Department of Church and Choral Music Northwestern University; Evanston, Illinois.

The Eleventh Annual Field Day

of the Evangelical Society for Medical Missions was held in Baltimore, Sunday, December 1. Addresses were given in the Sunday school and church services of 13 of the 25 Evangelical and Reformed churches by missionaries from the field, and executive officers of the Society. After the joint assembly at three o'clock in St. John's Church, sectional conferences were held for men, women, and young people, in which the missionaries rotated from one to the other in platform addresses and forum discussion, presented the work of the united church in its Japan, China, India, Iraq, and Honduras mission fields.

A fellowship supper was prepared by the women of St. John's, after which a brief résumé of the year's work was given by the officers of the Society, and an illustrated lecture given on the latest developments of the medical work. In the evening services a strong appeal was presented by Dr. A. V. Casselman, and the Rev. M. P. Davis, to almost a capacity congregation.

Participating in this Field Day were the Rev. W. Carl Nugent of Japan, the Rev. Jesse B. Yaukee of China, Dr. A. V. Casselman, Executive Secretary, Foreign Mission Board, "R" group, the Rev. and Mrs. David D. Baker, formerly of Iraq, the Rev. Martin P. Davis of India, Miss Elise Kettler, Dr. and Mrs. Milton C. Lang, financial secretary and field secretary respectively, Dr. Theodore Mueller, president of the Society for Medical Missions, and the Rev. G. Siegenthaler, Secretary of the Society, and member of the Foreign Mission Board.

The Field Day was sponsored by the Baltimore Ministerium and the federations of the men, women, and young people. Some 700 people were reached in the afternoon conferences and evening mass service with the message for larger kingdom service, besides the thousands in the Sunday school and church services of the morning.

An invitation for the Twelfth Annual Field Day has been extended by the churches of Milwaukee in the fall of 1936.—S.

Book Reviews

Any book reviewed in these columns may be secured through Eden Publishing House, 1712-24 Chouteau Ave., St. Louis, Mo., or 209 S. State St., Chicago, Ill.

Songs from the Slums, by Toyohiko Kagawa. Cokesbury Press, 1935, \$1.00.

This book is written for most of us, the "ordinary folks upon the hill, to whom the slums are vague." Yet never once does the poet condemn us so-called Christians, for our almost criminal apathy in regard to the world's misery. Kagawa, in contrast to many of the best reformers and thinkers of the West, is himself too sincere a Christian to be vindictive. He merely tries to bring the poignant misery of this world's unfortunates clearly to our eyes, and hopes that that which is decent in us cannot help but respond accordingly.

Kagawa has none of the sickening meekness of some would-be missionaries. Without being arrogant or conceited, he expresses the joy in, and importance of self, so necessary for creative work. For example:

As for myself,
Bare legs,
Short shirt,
Sweatband on brow,
I gird me up
To move the world!

In a mood quite different from this one, he is sometimes frank to the point of nausea, as for instance:

Now page 14, please

EDITORIAL PARAGRAPHS

A New Year's Motto

For a New Year's motto of exceptional merit Paul's statement of purpose, made toward the close of a remarkable career when most men feel justified to rest on their laurels, is second to none. "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things that are behind, and stretching forward to the things that are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14.

When Paul said he proposed to forget the things which are behind he did not mean to say that he would forget *all* of the past. How could he forget his persecution of the church, the vision at the gates of Damascus, or the hardships which he himself had suffered. But he was determined that no past experience was to stand in the way of future progress.

Save as a warning not to repeat the same mistakes there is no value in remembering the failures of former years. The words and deeds of yesterday are beyond recall. No tears of regret will erase the lines that have been written in the book of life. According to an old Chinese proverb "three things come not back: the spoken word, the spent arrow, and the lost opportunity." A morbid remembrance of sin or failure only vitiates future effort.

It is equally fallacious to be too mindful of past achievements. Victories that cause us to become contented and complacent will only serve to accuse us of sloth unless we duplicate or surpass them in the years ahead. Every worth-while accomplishment must be an incentive to greater effort. Until life's day is done no one is justified in becoming complacently reminiscent. The greatest prize is still to be won.

So Paul said, "I press on toward the goal." That is the only proper mood as we begin a new year. The door of opportunity stands ajar. New worlds beckon to be conquered. Humanity's golden age is yet to come. Every individual has new heights of character to scale. And for those who press on with an exalted purpose, a clear vision, and with unabated zeal there is a glorious prize at the end of the journey.



New Year Resolutions

It has become such an established custom to poke fun at New Year resolutions that no originality is required to join in the chorus of ridicule. No doubt in many instances there is ground for such taunts of the evident insincerity and inability of those who frame the resolutions. Which is but a poor excuse for the rest of us to cease from striving onward and upward.

For every resolution which is widely advertised by him who makes it, and then soon forgotten or wilfully broken, there may be ten made quietly but faithfully kept. One sinner furnishes more subject matter for gossip than ten saints. Breaking a resolution is news; keeping one is not.

This world will never know the noble purposes formed in the human heart. Men, women and children dedicate their lives to the ideal of service and follow it unflinchingly. Their works are manifest, and they indicate what manner of spirit it is that moves them, but who can tell what high resolves ever and again lift them from sloughs of despondency to new heights of courage, or what determination raises them from the plains of indifference and indolence to the pinnacles of achievement?

Perhaps the chief difficulty about New Year resolutions is that they too often deal with the negative side of life. We vow to give up this or that. Instead of considering such a fundamental as the redirection of life we busy ourselves with a rather insignificant detail. Just to keep from doing something presents not nearly so interesting an aspect as definitely and wholeheartedly living our life for the cause of good.

With each new year God gives us a chance to do better. There is a place for resolutions, honestly made and rigidly kept. What a static world this would be without them!



Checking Up on Ourselves

A certain group making studies in religious education is suggesting an interesting technique to teachers and leaders in Sunday school work, in order to discover the major interests of those who come under their care or observation. It goes without saying that if these interests can be discovered and appraised a flood of light will be shed upon the value of teaching methods and materials now in use in the whole field of religious education.

At the beginning of the new year we are all eager to make a better record for ourselves than appears as we scan the experiences of the old year. The memories of what we said and did that we ought not to have said and done, and of what we did not say or do that we should have said and done, can be made most fruitful if there should grow out of them the clear-cut purpose to discover the reasons for so many failures and an earnest determination to eliminate as many of them as possible. By way of finding out where to begin it might be helpful to check up on ourselves to see what interests and activities claim the larger part of our time, thought and effort.

Suppose we make up our minds to time ourselves for a month, so as to learn just how much time we give to the tasks at which we earn our living, and how much time is spent in other activities, such as reading, recreation, rest, amusement, religion, or anything else that may take an important part of our waking hours. If such a check-up is carefully and patiently carried out there would be available by the end of the month a fairly accurate survey of the major interests of our life, a sort of self-photograph of the inner life which would help us to see just what is wrong and to remedy it.

It is assumed, of course, that those who would make this check-up want to be absolutely honest with themselves, in the light of their conscience and of the word and will of God as revealed to us in the mind and spirit of Jesus Christ. Where these conditions are met it will be possible to make our resolutions—whether at New Year's or at any other time—count for ends that are constructive and lasting, because they are based on a conviction and a purpose rather than on emotional reaction or a sentimental mood.



Soldiers of the Common Good—

Edward Alexander Sutherland

A new idea in education is always an important event and achievement, especially if it has stood the test of more than 30 years. Because Madison College, near Nashville, Tenn., represents an effort to demonstrate that real education is more than books and a specialized curriculum, this institution, of which Dr. Sutherland was the founder and is still the president, deserves wider publicity.

Edward Alexander Sutherland was born in Prairie du Chien, Wis., 70 years ago. His mother was a strict Methodist and his father a Presbyterian. His early life was spent on a farm, and in his youth the boy learned well the lesson of patience and persistence, and also how to make practical application of the things he had learned. His early education was obtained in the public schools of Iowa, and emphasis was laid upon mental arithmetic and regular drill work in other branches. At the same time in his home he had adequate instruction in the laws of health, simple living, and good diet. After finishing high school he taught three years in rural schools and then came to Battle Creek College, Battle Creek, Mich. Here he became closely associated with Dr. J. H. Kellogg and also took a lively interest in the manual training branches then being introduced in the institution.

It had been Mr. Sutherland's ambition to become a physician but circumstances turned him into the teaching field and in 1892 he became president of Walla Walla College, near Walla Walla, Washington, where his independent and pioneering spirit introduced the idea of giving handwork due prominence along with brain work. Following a call to the presidency of Battle Creek College, he found that institution unsuitable for his ideas because of its city location, and for the sake of greater freedom, established in 1904 the Nashville Agricultural and Normal Institute at Madison, Tenn., on a 400-acre farm about ten miles from the city of Nashville.

It was a sorry looking place, but just for that reason it seemed especially suited as a training ground for young men and women of limited financial resources for active Christian service in the mountain and hill districts of the south. The story of how those unpromising 400 acres grew into a fine farm of nearly a thousand, and a small group of students became one of 400, and how the other educational work developed particularly in the field of medicine and nursing, is most interesting, but too long to be recounted here. The campus is now covered with buildings of stucco and stone all erected by the students under teacher guidance, even to the installing of plumbing, steam plant, electrical equipment, etc. Students also till the soil, cook and serve the food, and run the 27 industries through which the college is supported.

The institution has no debt, no endowment and makes no drives for money. No fixed salaries are paid to teachers, but a good living is assured to all through cooperative sharing. It is not communal, each earns his or her own way as an individual. The faith of the founders is that of the Seventh Day Adventists, but the student may be of any faith and he will not be proselyted.

The venture represented by this unusual institution seems thoroughly sound and progressive and in days like ours should furnish much encouragement to ambitious young people eager to prepare themselves for a useful life work.

A MOTHER'S VISION AND INFLUENCE

International Uniform Sunday School Lesson

LESSON FOR JANUARY 5: LUKE 1

"I have felt

A Presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."—Wordsworth.

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." Luke 1: 46, 47.

For the next six months we shall be studying Luke's gospel for the purpose of learning the love, sympathy and helpfulness which Jesus revealed in meeting human needs of every sort. In doing this let us note the ways in which he meets these same needs today, so that his followers may be inspired to service for others in the name and spirit of Jesus.

Luke, the author of this gospel, and also of the Book of Acts, was not born a Jew, as in Col. 4: 11, 14, he is distinguished from "those of the circumcision." St. Paul here calls him "the beloved physician," and the many medical terms in both the gospel and Acts prove his professional training. Paul and Luke first met at Troas, perhaps in the year 50 A. D., Acts 16: 10, 17, where the plural "we" indicates the presence of the author of the book. He went with Paul to Philippi, where he remained after Paul had left. About six years later they met again at Philippi and went to Jerusalem together, Acts 20: 5-21: 18. He was with the Apostle on his voyage to Rome, was shipwrecked with him at Malta, Acts 27, and was with him at Rome as his beloved friend, Col. 4: 14; Philemon 24. And as the Apostle waits for death he writes: "Only Luke is with me," 2 Tim. 4: 11. In precise, scientific fashion, Luke made special efforts to discover the exact details of the birth of Christ and he records them more fully than anyone of the other gospel writers.

One does not need to worship Mary in order to realize that she must have been a most remarkable woman. Indeed, only the very highest type of womanhood could have been qualified for the unique task of giving birth to and guiding the early years of him who was to be the Saviour of mankind. Such a woman could have been found only among Jewish maidens, because nowhere else in the wide world was there to be found the knowledge of God and the fear of God that was indispensable to this tremendous task. And Mary's whole attitude toward the Great Event that is to come into her life shows that she had both to an unusual extent her great reverence for, or fear of God appears in her humble submission and perfect obedience to the will of God, as it is revealed to her by the angel, Luke 1: 26-38. And her knowledge of God finds beautiful expression in the song of praise and rejoicing which she utters as she salutes her kinswoman in the hill country of Judah. Her whole song is rooted deep in the Scriptures, is in fact a series of quotations, beginning with Hannah's song of thanksgiving, 1 Sam. 2: 1-11, and including the Psalms (111: 9; 103: 13, 17; 89: 11; 147: 6; 107: 9; 34; 11; 98: 3), and the prophets (Isa. 41 8; Micha 7: 20).

That an unknown and unlettered girl, from an obscure and despised Galilean village, should show such knowledge and understanding of God's word is so unusual that it immediately puts Mary in a class by herself. We can never know where, in Jesus' early life, the influence of his mother ceased and that of the Spirit of God began, but it is quite clear that Mary's influence must have prepared the way for that of the Spirit of God, so that, when he was ready to begin his ministry, the voice out of the heavens could be heard, saying: "This is my beloved Son, in whom I am well pleased." Various passages in the gospel records seem to show that Mary and her family did not always understand Jesus and his mission—which is not to be wondered at, since even the most favored disciples did not grasp the meaning of his teachings—but she remained loyal to him to the bitter end, even though she did not understand. She stood by the cross even though the dis-

ciples had forsaken him and fled, and though one had betrayed and another had denied him.

Words can never begin to describe what children, sons and daughters owe to their mothers. As we think of what mother's tender care and sympathy has meant to us in the days of childhood and youth, to body and soul, we find that the deepest fibers of our very being are inseparably bound up with hers in a wonderfully mysterious way, and that even though she has long passed out of our life the influence of her loving, sacrificial devotion remains with us to the end. Even the most degenerate of men have in their hearts a soft spot for their mothers.

A PRAYER

Dear Father in heaven, we rejoice that thy Word of life and truth and light has become flesh in Jesus Christ, and we thank thee for the pure and godly woman who nurtured him in his early years. May her shining example be a constant inspiration to all mothers, and may all of us never cease to remember what we owe to the tender ministry and understanding care of our mothers, through whose help and guidance we have received the best we have. Wouldst thou help all mothers to do their duty by their children in the spirit of the mother of our Lord, in whose name and for whose sake we ask it. Amen.

THIS DATE IN HISTORY Georgia Admitted to the Union

In more ways than one, the history of the state of Georgia, the last settled of the thirteen original states of the American Union, is of peculiar interest, and deserves to be as well known as that of the Virginia and New England Colonies, or of Pennsylvania.

In June, 1732, a number of benevolent gentlemen of London, who were planning to found a home for the poor of Great Britain and a place of refuge for the Salzburgers and other persecuted sects of the Continent, obtained a charter from King George II for the establishment of the colony of Georgia. The colony was also intended as a military outpost and barrier against encroachment of the Spaniards upon South Carolina. The trustees selected as a governor General James Oglethorpe, a man of liberal opinions and marked experience in military affairs, who, on Feb. 12, 1733, with 116 emigrants laid the foundations of the city of Savannah and the colony of Georgia. At first liquor and slavery were prohibited, but some 15 years later these restrictions were removed. During the ten years of Oglethorpe's administration many settlers of a desirable kind were brought into the colony; peace with the Indians was secured by treaty; the lands being in every instance procured by purchase; a formidable Spanish invasion was defeated; John and Charles Wesley and George Whitfield preached to the people and Whitfield founded the Orphan Home at Bethesda, near Savannah.

In 1752 the trustees surrendered their rights to the crown and the colony was governed in this manner until 1782. In 1776 the American patriots seized the reign of government and Governor Wright, the royal governor, fled. In 1781 General Pickens and "Light Horse" Harry Lee captured Augusta and its British garrison and in July of the next year Savannah was formally surrendered to the Americans.

At the close of the French and Indian War the boundaries of Georgia were extended to the Mississippi on the West and to St. Mary's River on the South. In 1802 Georgia ceded to the Federal Government all her lands west of Chattahoo-

chee, embracing the greater part of the present states of Alabama and Mississippi. In January, 1861, Georgia seceded from the Union, and during the Civil War there were fought on Georgia soil the battles of Chickamauga, Resaca, Kennesaw Mountain, and numerous other engagements. On Jan. 2, 1870 the state was readmitted into the Union.

In 1930 the population was 2,908,506, of which 1,823,057 were native whites. In 47 of the 161 counties of the state and not a few of its cities, Negroes formed a majority of the population. Georgia stands in the front rank of the Southern states in the variety and value of its manufactures. In addition to the public school system there are many colleges and schools of higher learning, for men and women, and for whites as well as for Negroes.

HOW CAN PREACHERS MAINTAIN THEIR SELF-RESPECT?

CARL E. BERGES

I

Very recently I preached what I thought at the time (God help me!) was a powerful sermon on the necessity of leaving everything that we have in the way of wealth, prestige, and power and following the Christ. At the conclusion of the service I took my usual place at the entry-way to greet those who had come to worship God and to gain new strength and insight for the task of facing the world's grind during the coming week. The customary courtesies of "after-service conversation" were exchanged. The usual number of folk

I am very happy that the stimulation and quickening which have come to me through reading this penetrating confession of Mr. Berges is to be experienced by many others through its publication in the "Evangelical Herald." Mr. Berges raises questions which lie near the very center of the ministry. He is not lecturing his brother ministers who have the hard task of preaching every Sunday, but with a rare humility and heart searching, he faces the tasks and opportunities of bringing real help to lives in confused days, and brings real help in his suggestions.

Halford E. Luccock.

told me the service was lovely. The usual number told me the sermon was very enjoyable (imagine my embarrassment!). And the usual number of folk said it was good to have been at church once again—whatever that may mean. But one lad, who had waited until the last to speak to me, had something unusual and uncomfortably different to say about the sermon. "Pastor, I think I agree with what you said in your sermon, but I can't be certain until I know just what the application of your proposition means in your own life, and what it might mean in my life if I decided to accept it."

I came out of the half-hour conference called forth by that question feeling that I was worse than useless, and that the sermon at best was nothing more than a complex assimilation of pious platitudes. The suggested applications I had

Now page 7, please

Editor's Note.—For various good and sufficient reasons we have heretofore declined to publish sermons in our columns. But when we learned that Dr. Luccock, professor of homiletics in the Divinity School of Yale University, was anxious to have this particular sermon printed, that settled it, policy or no policy. Mr. Berges, Class of '35, Eden Theological Seminary, is taking post-graduate studies at the Divinity School.

HOME AND FAMILY

HERALDS OF CHRIST

Heralds of Christ who bear the King's commands,
Immortal tidings in your mortal hands,
Pass on and carry swift the news ye bring,
Make straight, make straight the highway of the King.

Through desert ways, dark fen, and deep morass,
Through jungles, sluggish seas, and mountain pass,
Build ye the road, and falter not, nor stay,
Prepare across the earth the King's highway.

Lord, give us faith and strength the road to build,
To see the promise of the day fulfilled,
When war shall be no more and strife shall cease
Upon the highway of the Prince of Peace.

Laura S. Copenhaver.

A BIT OF OZARK CHURCH HISTORY

BY THE OZARKIAN

The tier of counties along the Mississippi River below St. Louis constitutes one of the most picturesque and romantic sections of the Missouri Ozarks. It was here that the earliest settlements were made; consequently we find in this area also the beginnings of missionary activity west of the great river.

Of particular interest to us at this time of the merger is the discovery that the very first Protestant missionary in the Ozark region was a member of the Reformed Church. This fact was brought to light in a history of the Whitewater Presbyterian Church of Bollinger County, Missouri, written by Mrs. Emma G. Conrad for its centennial in 1932. We quote:

"In 1796 Major George F. Bollinger came to what is now Bollinger County and vicinity, but at that time was Northern Louisiana Territory. He got a permit from Governor Lorimer to bring a colony of settlers from North Carolina. In 1799 he brought back with him a colony of twenty families, crossing the Mississippi January 1, 1800. Each family received a Spanish grant of 640 acres of land. After becoming settled in their new homes, they solicited Major Bollinger to go back to North Carolina and get a minister, Mr. Wheyberg of the German Reformed Church, who had preached for them there.

"After much thought, Mr. Wheyberg decided to come, leaving his family until later, and accompanied by Major Bollinger, he started on the journey west, a distance of 700 miles. On their way they stopped at new settlements through the wilderness of Tennessee, and tribes of Indians, and preached to the people and baptized their children. He preached the first Protestant sermon west of the Mississippi River at a house one mile south of Jackson.

"When Rev. Whybark (he had changed his name from Wheyberg to Whybark) arrived at the colony, he organized a number of churches. The first Sunday of the month he preached at a church on Wolf Creek; the second Sunday at John Hahn's on Crooked Creek, twenty miles south; the third at Philip and Davault Bollinger's; the fourth at Widow Widener's on Castor; the fifth at Peter Grounds on Whitewater, and once a year to a church in Illinois. He preached in either German or English, as the people preferred. In 1823 he had 150 members, had baptized 1,000, married 100,

and held 60 funerals. With preaching and visiting his people, he had more than he could do, so he wrote east for help, but his letter never reached its destination. When he wrote again, he could get no help from the German Reformed Church. In the meantime, other denominations came in, the country became more settled, and these other denominations readily took up the work.

"Rev. Whybark died after a very prosperous and useful life in the ministry, June 18, 1833. Two of his granddaughters are still living (1932), one at the age of 93.

"A number of Presbyterians from Cabarrus County, North Carolina, emigrated to Bellevue Valley, 50 miles west of here, and on August 3, 1816, Salmon Giddings and Robert Sloan organized the first Presbyterian Church west of the Mississippi. The old brick church is still standing at Caledonia. The First Presbyterian Church of St. Louis was organized in 1817. In 1830 the Synod of Tennessee sent a minister and some missionaries west, who held meetings and organized a number of churches.

"Whitewater Presbyterian Church was organized by Rev. J. M. Sadd, who a few weeks previous, on May 18, 1832, had organized a church at Farmington. A meeting was held on the bank of Whitewater stream (so called by the Indians because white people settled along its banks) under a tree by a spring on the Jackson and Farmington Road about a mile east of the present location of Heitman's Mill. Thirteen persons at this meeting expressed a desire to be associated together and adopt the confession of faith of the Presbyterian Church." Among the charter members were Sallie and Sophia Yount, of whom our own Brother Zenith F. Yount is a descendant. The others were members of the Bollinger, Conrad, Grounds, Statler and Whybark families. "The congregation met for worship at the homes of the members, then in a house built for a still and later used also for a school. In June, 1834, Mr. D. R. Conrad, an elder of the church, gave five acres of land eight miles east of the place of organization, on which to erect a house of worship and for a cemetery. In 1842 a log house was built.

"The church was served by pastors most of the time; when vacancies occurred, prayer meetings and Sunday school were kept up. In 1896 the present church was built; it was dedicated June 5, 1904, when it was free of debt."

From 1914 to 1924 the Rev. Zenith F. Yount was pastor of Whitewater Church, which forms a circuit with Patton and Alliance. Brother Yount lives about ten miles southwest of Whitewater Church, not far from where his forefathers settled early in the 19th century.

"In 1925 the Rev. B. F. Judd, an evangelist, and Rev. W. M. Griffin held a two-weeks' meeting on this circuit, which resulted in the addition of 42 members to the Whitewater Church. Rev. Griffin remained as pastor of the church for six years. Mrs. Griffin nursed and comforted many in the church and communities in time of sickness and distress. The memory of her service will always be cherished in the hearts of the people. Since March, 1931, Rev. J. O. Skinner has been pastor.

"Many churches have sprung from Whitewater Church, and several members have entered the ministry. Rev. Ira Miller, son of an elder, preached in Florida and other states. Mr. Smallhurst was a missionary to South America. Rev.

J. E. Conrad, who as a young man of sixteen years joined the church in November, 1832, was fired with the great aim of his life through books supplied him by the wife of a missionary. He started on horseback to the Mission Institute near Quincy, Illinois, 300 miles distant, with all his effects in a pair of saddlebags. After completing a collegiate and theological course in ten years (he did not have even a common school education when he came to Quincy) he labored at Warsaw, Indiana. In 1856 he started with a team to Minnesota. He organized a number of churches, both Presbyterian and Congregational. Two of his sons are ministers in the east; one of them, Dr. A. Z. Conrad, held pastorates at Brooklyn, N. Y., Worcester, Massachusetts, and at Boston, where he has labored over twenty-seven years.

"Mr. and Mrs. Oscar Robinson served in the mission field in Siam. The daughter of one of the ministers, Rev. E. P. Keach, went as a missionary to India.

"Many of the shepherds and many of the flock have left this earthly tabernacle and are, we trust, in the invisible Church above where we hope to all meet and be as one in the Church Triumphant with God and our Redeemer.

"The Eternal Shepherd still survives,
New comforts to impart,
His eye still guides us and his voice
Still animates our hearts.
Lo, I am with you, saith the Lord,
My church shall safe abide!
For I will ne'er forsake my own,
Whose souls in me confide."

Continued from page 5, please

given throughout the sermon were no more thorough than the solution of economic distress is reached by giving a Thanksgiving or Christmas basket to an unemployed father. The words of the Master pounded upon my ears: "Not every one that sayeth Lord, Lord . . . but he that doeth the will of the Father." Those words were suddenly paraphrased in this immediate situation to: "Not those who preach high sounding platitudes, but those who make the words of eternal life understandable, and in whose own lives eager learners can see the will of the Father at work."

It occurs to me that almost all of us who preach will be facing that same kind of a problem repeatedly in our ministry. Those of us on the Yale Divinity School campus here in New Haven ought to be facing it right now as we continue to preach and to think peace on this high Divinity hill, while less than two blocks away, in the valley in front of our campus, the Winchester cradle of death-lugs is rocking away—unmindful and undisturbed because of what we say or think! Undoubtedly folk are saying, "What do those words of wisdom concerning peace mean in relation to the lives of those Divinity School men, and in our own lives?" As a matter of fact, folk—thinking folk, the only ones who will help in bringing about a better world, are already asking some pertinent questions regarding our sincerity. They cannot understand the relation between a Christ-head or a Saint Francis executed in gold in-lay mosaics in the cathedrals and the starving children less than a mile away. They can no longer accept our preaching that "every laborer is worthy of his hire" when they know that the church janitor hardly earns a living wage. In short, our preaching of the Words of eternal, and even now abundant, Life leave them strangely unmoved. They fail to sense any applicability of those words to life, and they see no evidence of their having governed our

own lives. And we—can we maintain our self-respect as preachers in view of these diametrically opposed facts? I think not. But all of us feel that we must go on preaching; how can we do it in a way that will bridge this vast gap between our preaching of the ideals of Jesus and our own and our parishioners' lives?

There are many who feel that we can best do it by continuing to hold up ideals. A professional man once advised me saying, "Stick to your poetry young man—that is what the pulpit is for." There are many folk who are in agreement with just such advice. They feel that there is little that preachers can do beyond holding up ideals. All those folk who are endlessly passing hundreds of well-sounding resolutions are in this group. They would tell us to go on preaching about these high ideals, holding them up, as it were, for bait to lure the world on to righteousness. Obviously, nothing much has resulted from such procedure, and, I personally feel that no sincere preacher could maintain his self-respect for any length of time if his preaching were only that, and nothing more.

"But what are we going to do about this business of preaching?" you may be asking. That is the question I want you to ask, it is the question that has given me so much pause recently. How can a preacher go on preaching without losing his self-respect because he knows himself to be guilty of dealing with these words of more abundant life in ways that are, by and large, separated from his own life and the lives of his parishioners? As a matter of fact, we begin to feel that these ideals which we want to preach are not realizable in the world as it is now constituted. What does this mean to self-respecting preachers?

Undoubtedly it means a change in our preaching or living, or both. There are various ways in which clergymen have tried to solve this perplexing problem for themselves. The first method is this: change the subject matter of one's preaching. Go back to pure exegesis and exposition. That procedure might meet attentive ears for a time—but not a very long time! It is an observable fact that normal people, travelers on the speed-way of life, don't frequently spend all of their time exploring in museums. Travelers in Germany today are much more interested in the parades of the Hitlerites than they are in the museums which house Lutheran and Bismarckian relics. The same is true of the Christian pilgrim; he is unquestionably interested in the experience of the early Christians, the historical accounts of the outpouring of the life blood of the martyrs, and the resting place of dead saints' bones; however, he is vastly more interested in present experiences in Christian living, in the renewed outpouring of the blood of life for the furtherance of Christ's Kingdom in our own age! Unless the spirit of the life that went into the making of the experiences of the Gospel narratives can be brought again to pulsate in our own day it is much as a tale that is told. What about it? can the preacher who returns to precise academic exegesis and exposition maintain his self-respect as an apostle of the Words of Life? No, at best he is as a preacher nothing more than a good research scholar—as interesting to the average man as the question of the Athanasian Creed.

To be concluded

God has placed play in the curriculum of childhood as a required subject and not an elective.—Dean Stone, West Virginia University.

DENOMINATIONAL

Installations

In accordance with the instructions of the respective district presidents the pastors named below have been installed in their new charges.

Nov. 10, 1935

Rev. Paul Reichert, St. John's Church, Peotone Tp., Ill., by Rev. Henry Kroehler.

DEC. 8, 1935

Rev. Robert P. Zimmermann, St. John's Church, Addison Tp., Ill., by Rev. Arno A. Zimmermann.

Final Notice to All Pastors

The privilege to buy either years of service prior to 1910 or years of service since 1910 in the Pension Fund expires on January 31, 1936. This is the time limit set by the General Conference and no courtesies can be extended after that date.

Silas P. Bittner, Chairman
Board of Pension and Relief

Larger Kingdom Service Sunday

Sunday, January 12, 1936, has been designated as *Larger Kingdom Service Sunday*. On this day in every congregation the pastor is requested to speak on the larger work of the denomination and the blessing it has brought through all the various branches of its activity at home and abroad, in order to enlist the interest and support of the membership of the Church. It is to be a service of praise and thanksgiving to God for permitting us to carry on his work in the world.

Then, too, on that Sunday one final concerted effort is to be made to have all congregations, which are being served by our pastors, meet their obligation toward the Synod, which through its Kingdom service is carrying out for the individual congregation the Master's command: "Go, ye, and make disciples!" Those congregations which have not thus far met their full apportionment toward the synodical work will, we are sure, use this last opportunity to prevent another deficit by bringing a special offering on this day in grateful acknowledgment of the blessings received throughout the past year.

That the New Year, which lies before us, may be for our entire Church, all its pastors, congregations, and institutions, one of renewed consecration to the task, which is ours as a part of the great Christian Church, is our earnest prayer!

Evangelical Synod of N. A.
F. C. Klick, President,

New Year Greeting

PRESIDENT OF THE GENERAL SYNOD

I

The holiday greetings roll glibly from the tongue—"Merry Christmas! Happy New Year!" They are tokens of the spirit of good will among men. There is, however, more seriousness in a "Merry Christmas" and more solemnity in a "Happy New Year" than appears on the surface. What is it to be merry and happy? It is to have a jolly time, enjoyment of food and drink, good health, prosperity in business, peace of mind, and, perchance, a care for those in need. Yea, more than that, the spirit of Christmas and of New Year is to be with us and in us each day throughout the year. It is a spark of the spirit of him whose birth we celebrate and in whose name we open the new year.

Happiness is a by-product. He who goes in search of it will never find it. He will be happy who forgets happiness in doing the daily task honorably, justly, and patiently, who dares to do the true and the good for himself and others, though his health may be endangered and he may be deprived of the luxuries and the necessities of life. To think the true and to do the good is the only way to happiness. But one cannot think the true and do the good alone in a room in a city, in a cave in the mountains, in a hut on the desert. Since man is a social being he cannot live apart from men and still satisfy the deepest needs of his soul; and without such satisfaction one cannot be happy. One must live in the fellowship of the home, the community, the church, the school, into which he is born or into which he has

entered. To do faithfully what is required of parents, children, citizens, church members, teachers, and pupils, is the way of happiness.

Paul wrote a recipe for happiness in Phil. 4: 8: "Finally, brethren, whatsoever things are true, honorable, just, pure, lovely, of good report; if there be any virtue, and if there be any praise, think on these things." He adds in the next verse, "These things do, and the God of peace shall be with you." God also enters into the happy life—the God of peace and the God of hope. In the long run one cannot find happiness without trust in God who clothes the grass of the field, cares for the sparrow, admonishes us to "seek first his kingdom and his righteousness," causes all things to work together for good to them that love the Lord. The fountain source of true happiness is not merely in our achievements in the past or in our conditions at present, but in the God of hope who "fills us with joy and peace in believing."

The God of Jesus is a God of hope because he has a purpose which he is working out in men throughout the ages; a purpose that includes not only deliverance from sin; that is, from ourselves at our worst or at our best, from our heritage that comes down from the centuries and taints the blood, from our surrounding which is shot through with evil that stunts body and soul and that works decay and death. Through Jesus Christ a new faith and hope and love are born in us which abide when heaven and earth will pass away. The true joy of life is in the anticipation and assurance of life that is not subject to decay and death, in the invincible faith that "the best is yet to be" in spite of fears, disappointments, and failures, and that ultimately he will accomplish what he has purposed for us and for humanity through his omnipotent love.

II

The things that make for happiness we must attain by doing that which makes for complete manhood and womanhood, manifests itself in temperance and righteousness, and ministers to human needs. It may mean a militant life, a life that is disapproved, mocked, and hated by men; and yet it will be the happy life.

We must live in loyalty to our Church, for through it we are to seek the Kingdom. Great is the responsibility and the privilege of one who is a member of the Church; he shares in the fellowship of worship, in the cause of Christian education, in helping to bear the tidings of God through Christ to our fellow citizens and to those who live at the ends of the earth. With what we have and are, with our resources small or great, we are to be fellow-workers with Christ and with all Christians of whatever name, race, or color. To accept the privileges of the Church of Christ without bearing its responsibilities will ultimately deprive us of a Merry Christmas and a Happy New Year.

Happy is the man whose delight is the law of the Lord; or,

New Year's Greeting

Psalm 95: 7: Today, oh that ye would hear his voice!
Another day has dawned, wherein God bids us live
eternal life,

Shake loose the bonds of time and death.
Step clear together from the iron chains of fate
Into his own dominion, his own perfect home
Of freedom, light and joy. (Hoyland)

"All occasions invite his mercies, and all times are his seasons."

At thy feet, O Christ, we lay
Thine own gift of this new day;
Doubt of what it holds in store
Makes us crave thine aid the more;
Lest it prove a time of loss,
Mark it, Saviour, with thy Cross.—H. Bright.

Eden Theological Seminary S. D. Press, Pres.

New Year Greetings from Elmhurst

"Whatsoever things are true,
Whatsoever things are honorable,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report,
If there be any virtue,
If there be any praise, think on these things. Phil. 4: 8.

But our rest is as far as the fire-drake swings
And our peace is put in impossible things
Where clashed and thundered unthinkable wings
Round an incredible star.

Yours,

T. Lehmann, President.

who, like Moses, chooses rather to share ill treatment with the people of God than to enjoy the pleasures of sin for a season, accounting the reproach of Christ greater riches than the treasures of Egypt. The possibilities of a Merry Christmas and a Happy New Year are cradled in the manger and slumber on the lap of the Virgin.

South Illinois District

GRANITE CITY, ILL.

August 16th, 1934, was a day of sorrow for St. John's Church, Granite City, Ill., for shortly before midnight of that day fire of undermined origin destroyed the interior of the building, in which the congregation had worshipped for more than half a century. The sight of the ruins, the partly burned hymnals, the twisted and bent organ pipes and the charred pulpit brought tears to the eyes of the members.

In a special meeting held one month later the congregation decided to build the first unit of a new church. After many unavoidable delays the corner stone of the new edifice could be laid on Sunday, May 26, 1935. The Rev. H. J. Bredehoeft, Edwardsville, delivered the sermon. In all likelihood this is the first corner stone within the boundaries of the South Illinois District into which the name of the new Church, "Evangelical and Reformed," has been engraved.

Sunday, December 8, 1935, was a time of great rejoicing in the congregation, for on that day the new building was dedicated and consecrated to the glory and the service of the Triune God. What that day meant for the congregation can only be appreciated by such congregations who themselves have been without a church home for many months. After the reading of Psalm 122 the architect, Mr. F. Rixman, gave the key to the undersigned, the pastor of the church, who opened the doors and invited the people to enter the new and beautiful sanctuary. The dedicatory sermon (Psa. 84: 2), was preached by the Rev. F. C. Klick, President of the Synod, to an appreciative audience of 500 people. In the afternoon service, attended by a number of pastors and Evangelical folk of neighboring congregations, the Rev. H. H. Wintermeyer, pastor of St. Peter's Church, Granite City, was in charge of liturgical part of the service and the Rev. Carl H. Kluge, President of the district, preached a forceful sermon on Exodus 20: 24. Both worship services were enhanced by the anthems of the mixed and male choirs. The offering of the day amounted to \$855.00.

The first unit of the new church, erected at a cost of \$30,000.00, is 116 ft. long and 36 ft. wide, built of beautiful Wisconsin stone. It consists of the vestibule of the church proper, the first story of the tower and a basement and auditorium. Besides the auditorium the present structure contains a modernly equipped kitchen, stage and dressing rooms. When completed the building, which is to be fire-proof, will be an imposing structure of which the congregation may well be proud.

This is the third sanctuary the congregation, organized in 1863, has erected at the present site. In the 72 years of its ex-

istence St. John's, which has enjoyed a steady growth, has been served by 12 pastors. 1976 children have been baptized into the congregation, 400 individual members are affiliated with the church, and 300 persons are enrolled in the Sunday school.

May God's continued blessing rest upon the congregation and may it ever become a larger factor in the upbuilding of the Kingdom of the living and conquering Christ. "Soli Deo Gloria." To God alone be glory.

Paul E. Schoppe.

Ohio District

MARION, OHIO

November 17th was a day of great rejoicing and thanksgiving for the members of Salem Church, Marion, Ohio, for on this day they observed the 50th anniversary of the dedication of their church.

On July 14th St. John's Church, Kenton, Ohio, joined the members of Salem in observing the 50th anniversary of the corner-stone laying of the church. Rev. Herbert Pfister, pastor of St. John's brought an inspiring message on "Crumbling Foundations." The offering for the day amounted to \$500.00. The members of the respective churches enjoyed a pot luck dinner and social hour together.

Rev. R. J. Loew, Wapakoneta, Ohio, a former pastor, delivered an inspirational sermon. A number of former pastors sent greetings. Salem Choir, one of the best in the city of Marion, had charge of the vesper service in memory of Mr. John Leffler, who had directed the choir for 50 years. Revs. John Heistand, Marion (R), Henry Blum, Waldo (R), F. G. Markley, Marion (M.E.), president of the Marion County Ministerial Association, and R. J. Loew participated in this service. The offering of \$700.00, together with the offering of \$500.00 received on the previous anniversary, was used to reduce the church indebtedness.

The following pastors have served Salem during the past 93 years: E. Kornbaum, G. Reiff J. Heiniger, John Schweinfurth, C. W. Bernhardt, J. Bischoff, F. W. A. Eiermann, H. H. Fleer, Joseph Reinecke, C. J. Keppel, K. A. Roth, R. J. Loew, D. H. Moritz, A. J. Koch, G. A. Kanzler, Paul H. Bourquin, and the undersigned.

May Salem ever be what her name implies, "A Haven of Peace." May the Christ who has blessed us so abundantly continue to abide with us forever.

H. C. Ahrens.

North Illinois District

HARMONY, ILLINOIS

On Dec. 6, St. John's Church, Harmony, Ill., Rev. Walter H. Meyer, pastor, concluded a week of inspirational messages by Dr. Rufus C. Zartmann, superintendent of Evangelism "R" group. Dr. Zartmann began his preaching mission on Sunday, Dec. 1st, with three services which were followed up on the succeeding nights. Rev. Meyer reports a new awakening in the church in so far as many families that had become indifferent to the church made new contacts with it. A corporate re-consecration service closed the week of preaching and prayer.

This preaching mission is one of a series aiming to stress the Kingdom work of the Synod by a deepening of the spiritual life. Dr. Zartmann preaches with fervor and enthusiasm and is highly recommended to any Evangelical churches who feel the need of such a preaching mission. (Those desiring Dr. Zartmann's services may reach him at 447 Park Avenue, Collingswood, N. J.—Ed.)

The Evangelical Brotherhood

TOPIC FOR JANUARY

The Place and Power of Prayer

PROF. H. H. WERNECKE

What difference does it make whether we pray or not? What place should prayer have in our life as Christian men?

In answer it must be said that certain kinds of prayers make but little, if any, difference, and that unfortunately prayer occupies but a relatively small place in the lives of many men who profess the name of Christ. But it can still be said that in spite of the lethargy of human nature and all the efforts of modern scepticism to make prayer seem unreasonable, men continue to pray. Buddhism, a religion theoretically without God,

ought logically to exclude prayer, but we actually find that where Buddhism is dominant, prayer is present. Mohammedans practice formal prayer five times daily. Concerning the Christian's attitude it is sufficient to refer to Jesus' teaching that men ought always to pray and not faint (Luke 18).

SPASMODIC PRAYER

A large number of us pray *spasmodically*, limiting our prayer life largely to time of crises. In moments of extreme danger, men otherwise unaccustomed to prayer, will cry to God in their need. Shakespeare in the "Tempest," has the sailors, when the storm breaks, cry: "All lost! To prayers! To prayers! All lost!" Likewise in extreme moral danger, particularly when overcome by an apparently unbreakable habit of evil, men almost always pray. In the presence of a great responsibility, a life choice of momentous significance, the heart turns instinctively to a "Power not ourselves." A classic illustration is contained in Lincoln's words: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me, seemed insufficient for the day." And of death we cannot as much as think without relating our thought to God.

Undoubtedly there is need, desperate need of prayer in the crises mentioned, and prayer certainly has a very real place in those situations; but a prayer life that is limited to these situations is in danger of being more pagan than Christian. God becomes mainly a power on whom we draw when other resources fail. Luther rebukes that conception in his sermon on praying to the saints: "We honor them and call upon them only when we have a pain in our legs, or our heads, or when our pockets are empty." The Christian's God is a Father who desires that his children have communion with him in prayer so that he may be to them an abiding friend in whose presence life becomes meaningful and abundantly satisfying.

Such spasmodic prayer not only betrays a pagan conception of God but it indicates an utterly selfish conception of life's purpose. God is to serve us, is to be at our command when we desire something from him. How narrowing and narrow over against the attitude, "Lord, what wilt thou have me to do?", prayer concerning itself with God's exalted purposes for us and his world!

HABITUAL PRAYER

From these impulsive, self-centered cries of need, let us turn to *habitual* prayer. Daniel "kneeled upon his knees three times a day and prayed and gave thanks before his God," Dan. 6: 10. He responded to the impulse to pray just as we normally respond to the impulse to eat. Just as eating merely in time of emergencies, of special and of unusual responsibility will not suffice, so we cannot expect to reap the joy, the blessing and satisfaction of prayer when we neglect the instinct of prayer until a crisis calls it into activity. "Whatever we do, whatever we experience, in the world of art, in the world of science, in our contacts with men in social service or in the ordinary business of every day and not least in the sorrows and limitations that are the lot of all men, we are to recognize ways in which God is training us for the life of prayer." Though the child may in some experiences imagine itself more or less independent, only that child takes its proper place, does its filial duty and reaps the family blessing with any degree of fulness who recognizes the father's protection and care and gratefully cooperates with him.

The differences between spasmodic and habitual prayer are vividly indicated in parabolic form by Fosdick. "The one son looked upon his father as a last resort in critical need. He never came to him for friendly conference, never sought his advice, in little difficulties never was comforted by his help. He did not make his father his confidant. He went to college and wrote home only when he wanted money. He fell into disgrace and called on his father only when he needed legal aid. He ran his life with utter disregard of his father's character or purpose, and turned to him only when in desperate straits. The other son saw in his father's love the supreme motive of his life. He was moved by daily gratitude so that to be well-pleasing to his father was his joy and his ideal. His father was his friend. He confided in him, was advised by him, kept close to him, and in his crises came to his father with a naturalness born of long habit, like Jesus, who having prayed without ceasing, now at last bows in Gethsemane. Is there any doubt as to which is the nobler sonship?"

SPIRITUAL GIANTS PRAY

When we think of the *power* of prayer, we are immediately reminded of the poet's words,

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

The spiritual giants of the church are a testimony concerning the sustaining and energizing influence of habitual fellowship with God. Luther said, "I have so much work that I cannot get along without several hours a day spent in prayer." Wesley arose early in order to devote the first, the best hours of the day to communion with his Master. Is it surprising that such men did not feel alone in their tremendous tasks but walked with God as their Great Companion? They were not strangers but at home in the universe, living and serving as in their Father's house.

What happens when Christians really pray is vividly indicated in the record of the Early Church (Acts 4: 29-33). The Apostles prayed for boldness and God gave them a seven-fold blessing: they received power; they were filled with the Holy Spirit; they spoke the Word of God with boldness; they were of one heart and spirit; they had all things in common; they preached with great power; great grace was upon all of them.

What would happen if we really prayed, prayed as Christians? What power could we be among the men in our churches, in our communities! What power will be released, and what can such power accomplish when the Brotherhood prays!

Dr. F. A. Goetsch Tells about His Journeyings to China

II

From Wuchang, in Hupeh Province, to Yochow, our first missionary station in the Province of Hunan, is 140 miles. Yochow is on the railway line which leads from Wuchang to Changsa, but which is being continued on to Canton on the southern coast of China. Judging from the precautions taken by the military forces of the Government, the danger from bandits is far more real along this railway line than any other on which I traveled. Wuchang City station is surrounded by "blockhouses" of stone and concrete garrisoned by troops with rifles and machine guns. All along the 140-mile stretch of road every hilltop is crowned by a similar blockhouse and there are also many such defenses close to the tracks. Our missionary, Rev. Mr. Whitener, boarded the train at one of the out-stations and journeyed on with me to Yochow. From him I learned that the precautions taken by the Government are due to the fact that a bandit band of about 1,500 members has its headquarters in the hills to the southeast of Yochow, thus constituting a real threat to the peace of that section. The bandits rely on the speed with which they can move from place to place, and also upon surprise for success in their raids. In May of this year they threatened even so large a city as Yochow, which has a population of approximately 30,000, and our missionaries had to leave the city for a number of days.

When traveling through that section of country one is reminded of the words of the familiar hymn "and only man is vile." Nature certainly smiled on that portion of China. Beautiful green hills are everywhere, and the valleys are filled with carefully tilled fields. The most beautiful country which I saw in China is right at hand around our mission station of Yochow. Lying on Tung Ting Lake, where a river leaves it to carry the water into the Yangtze four miles away, and with green hills coming close to its boundary on the opposite side, its location is wonderfully beautiful. Parts of the city are built on prominent elevations and a part of the large mission compound lies on one of these. The view from the mission buildings on the elevation is very fine.

Upon arriving at the railway station at Yochow, Rev. Whitener and I were greeted by all of the missionaries and a number

Now page 12, please

OUR MISSIONARY TASK

HOME MISSIONS, REV. J. J. BRAUN, EX. SEC., 1720 CHOUTEAU AVE., ST. LOUIS, MO.

A Home Missions Crazy Quilt

By Ess M. Ess

I'm feeling festive today, so forgive me if I skip around like a Christmas shopper who doesn't know what she wants. Christmas is just around the corner as I write and you will be just around the corner from New Year's as you read—so let's skip around together. When we're through you may be a little dizzy from being dragged all over the home missions map, but who cares?

Strange, isn't it, that my mind should run to money at this time of year? Perhaps I'm thinking of the charge accounts that are growing by leaps and bounds under the gentle ministrations of the Christmas shoppers. And perhaps I'm thinking of the bills that will come in after New Year's. And perhaps I am thinking what a tremendous charge account we build up in God's ledger during our lives—and how we could post something on the credit side by helping with home missions bills. If we all did as well as the home mission churches themselves are doing there wouldn't be any bills. Look at these:

MISSIONS DOING THEIR PART

Before me lies the *Messenger* of Salem congregation, Tulare, and St. John's Congregation, Turtle Creek, S. D., both served by the Rev. Elmer Broetzmann. In it I find this interesting paragraph:

"Some time ago the churches decided to send in the collections for ten Sundays for Larger Kingdom Work. Splendid co-operation was given in this enterprise. We are convinced that the Larger Kingdom Vision has not died out in either St. John's or Salem." That's fine. But now look over my shoulder and read from *In Fellowship through Prayer*, sent out by the Home Mission Board:

"Find Tulare, S. D., on the map. When Rev. Elmer Broetzmann and his young bride were to be given their first charge, they had the choice of Cottage, Minn., a well developed congregation, or Tulare in the direst, most poverty-stricken, rural country of the Dakotas. But Rev. Broetzmann had spent the previous summer with the Tulare folks and had seen the wistfulness in their eyes as they told him good-bye. He had heard them ask, 'Will you come back to us when you graduate?' He and his wife are at Tulare today. Crops have failed again. The salary is unpaid and the Board is unable to give sufficient help. What ought we to do for a mission and a young couple like that?"

A gift from such a congregation for Larger Kingdom work is heroic. Can we match it?

Here's a letter from Rev. O. J. Dietsche of Kenilworth mission, Buffalo, N. Y. In part Rev. Dietsche says:

"For the past five years this congregation has fought an uphill fight. In December, 1928, we dedicated our chapel to the service of the Lord. We rejoiced in having a place where we could worship. At the time we had a debt of \$3,500.00, which would not have been anything to worry about had business conditions remained as they were in 1928. Since then it has been a real struggle, but with the help of God and hard work we have managed to make some gain and to meet our financial obligations as well. Today we have reduced the debt to \$1,600.00 and also do something for kingdom work at large.

"During our dark days we were not without sunshine. That bright spot is our Sunday school, which reached an average attendance of 82 in the fall. We have set 'One Hundred by New Year' as our goal."

Rev. Dietsche sent a picture of his Sunday school pupils gathered in front of their chapel, but unfortunately it is not clear enough for reprinting. Keep up the good work, Kenilworth, and let us know if you reached your goal.

Now take a big jump to Enid, Okla., where Wartburg Mission is guided by the Rev. Edwin C. Beier. Take a wink at this report:

"The Sunday school is putting aside the collection of the first Sunday of each month to be sent to our synodical treasury for missions. The money is sent each quarter, one payment to home missions and the next to foreign missions. Let us keep up

this missionary spirit. The light that shines farthest shines brightest at home. The total mission festival offering was \$44.50, of which half was sent in for foreign missions and half for home missions."

Here's the *North Star Pointer* of Faith Mission, Minneapolis, Minn., Rev. E. H. Bode, pastor. It announces that at the Women's Union Christmas Party, gifts for the Winnebago Indian Mission at Black River Falls, Wis., will be gathered—small toys, clothing, candy, nuts, cookies, etc. A little farther along it tells that the Women's Union recently presented St. Paul's Home for the Aged with \$5.00 for the purchase of pillow slips, and that 15 members of the Cross and Crown Society made a call at the Home and brought with them a donation of groceries.

I could go on like this for the rest of the day and far into the night, but I'll only add one more "patch" to this part of the crazy quilt. *The Call* of Samuel Mission, Clayton, Mo., Rev. John Flucke, rejoices over a fine mission festival late in October, with a total collection of \$186.72. "This offering made it possible to pay in full the balance of \$139 still due on our synodical budget quota. Our 1935 quota of \$250 has now been paid in full and a small balance remains in our benevolence fund, to be designated for special causes."

In the recent campaign for new subscribers for the *Herald* and the *Friedensbote*, Samuel congregation added twelve subscriptions to the twenty they already had, making a total of 32 subscribers from this one mission church: Look at that and blush!

ODDS AND ENDS

So—I think I've made my point that we'll have to hump ourselves to do as well as many of our mission churches are doing. Now let's look around a bit for some miscellaneous news from different places.

Well, well! Here's the old *Messenger* of St. Matthew's Mission, San Rafael, Calif., where the Rev. F. J. Schmuck is now the pastor. But you'd hardly recognize it, for the *Messenger* has a new cover, all black and white and very attractive. St. Matthew's has been making some improvements in its church building and very evidently seems to be thriving. Keep sending us the *Messenger*, please.

The Whispering Palms of Robertson Memorial Mission, Miami, Fla., Rev. G. M. Poth, rejoices over a Brotherhood banquet for 72 members and friends, and over three new members for the Women's Union. Robertson is having a difficult time, but things are looking up.

News from the record breakers! If they don't break a record once a month out at City Terrace Mission, Los Angeles, where Rev. E. H. Stommel is pastor, they hang their heads in shame. Here's the latest breaker—an attendance of 110 in Sunday school. What next?

Down in Texas Rev. W. H. Aufderhaar serves the Mission in San Antonio and First Evangelical Church near Karnes City. Recently he confirmed nine boys and girls at Karnes City. Fifteen of the folks from San Antonio went along with him and there were 180 present at the confirmation service, which is surely a good-sized audience.

Church bazaars, dinners, etc., are coming in for more and more adverse criticism these days. Several years ago St. Paul's Mission at Laramie, Wyo., where the Rev. R. J. Young is pastor, looked the dinner situation over and decided it was "bunk." Now they do it this way: Two members of the congregation volunteer to visit all the other members to collect an annual contribution of \$2.00, which is to take the place of any profit a dinner might bring in. How does it work? Well, this year the "dinner collection" taken in this way amounted to \$79.25 at the last report, with more coming in. In commenting upon the plan Rev. Young asks, "Do you believe that any church in Laramie will actually clear \$79.25 on a dinner this year?" It sounds plausible, reasonable, business-like—and Christian. Perhaps some day we will all find it in our hearts to GIVE to the church so generously that extra funds will not have to be coaxed out of our pockets by various kinds of buncombe.

The Immigrant and Seamen's Mission, Baltimore, Maryland

In our seamen's work we have a particularly difficult field. The majority of seamen with whom we come in contact have little desire for the higher and nobler things of life and do not concern themselves about God and their eternal soul until God knocks at their door in a special way, showing them that he still rules and holds life and health in his hands.

In the course of a year the United States Marine Hospital, where we visit regularly, admits hundreds of seamen who are afflicted with all kinds of diseases. They go to the hospital to get well and, while medical science does its utmost to help these unfortunate souls, little, if nothing, is done in regard to their souls. It behooves us therefore to remind them through the spoken or printed word of the great physician, Jesus Christ. As a result many a hopeless sinner comes to himself and reaches out for the helping hand. The members of the black, brown and yellow races often show a greater desire for God's word than do those of the white race. We appreciate the fact that congregations, Sunday schools and organizations send us appropriate literature, such as the *Evangelical Herald*, *Light Bearer*, *Tidings*, *Boy's Companion*, etc., which we distribute among the patients. Copies of the *Friedensbote* are given to the German seamen. We regret to say that navigation among the German ships has not increased due to a great extent to the decreased value of our dollar in foreign countries and our curtailed trade with Germany. In spite of this the Reichsbefehlshaber fuer Seemannsmission in Germany has appropriated 800 Reichsmark for our seamen's work in Baltimore. We are therefore encouraged to continue the good work looking forward toward a brighter future.

Our own Government as well as the Deutsche Gesellschaft von Maryland graciously assisted unemployed seamen during the past year. In this way a number of German seamen found assistance who otherwise would have come to us. Among those who sought room and board at the Home were 26 without means. We gave them 1,012 free meals and 352 free sleeping quarters. During the past twelve months 148 persons registered at the Home. Twenty German ships cast their anchor in our port. Whenever possible the crew was brought to the Home, where devotions were held and lunch was served. Often the ships coming leave again the same day, making it impossible for the seamen to visit our Home. In such instances we can do no more than to visit the ship and hand out good reading matter.

Last Christmas there were two ships in the harbor. We invited the crew of one to the Home, where they enjoyed singing the old German Christmas carols and gratefully accepted gifts which we had bought for this purpose. The other ship didn't stay long, but we did manage to visit the seamen on the boat and hand out Christmas apples and packages to be opened on the high seas on Christmas day.

Our churches, Sunday schools and various organizations made it possible for us to bring this Christmas joy to these men. In the name of these seamen we gratefully acknowledge your kindness and plead for your continued interest in our work.

F. A. Giese, Supt.

First Church (Japanese)

SAN FRANCISCO, CALIF.

The 25th anniversary program of this congregation, given on Oct. 27, contained many items of interest. Rev. S. Kowta, a son of the congregation and pastor since 1925, presided at the young people's morning worship service and at the anniversary service held at 2:00 o'clock. Miss Carrie M. Kerschner, Executive Secretary of the Woman's Missionary Society of General Synod, delivered the address. The young people's choir, appearing for the first time in gowns, rendered several anthems. At the anniversary service congratulatory addresses were made by representatives of various Japanese organizations, the sermon was delivered by the Rev. Mr. Mori, organizer and pastor from 1910-25, while messages were brought by Miss Kerschner, missionary teacher from 1914-19, and Rev. Edward P. Evemeyer, D.D., missionary from 1922-24 representing respectively the Woman's Missionary Society and the Board of Home Missions.

Other features of the program included an anniversary banquet and a motion picture "I Am the Way," depicting the life of Jesus. Former members were present in large numbers while

others sent messages of congratulation, as did Dr. Charles E. Schaeffer of the Board of Home Missions and Mrs. F. William Leich, President of the Woman's Missionary Society.

We bespeak for this congregation an era of continued success under the able leadership of its energetic pastor and the group of young people so deeply interested in their church.

Carrie M. Kerschner.

Continued from page 10

of Chinese workers and members of the church. Truly one was made to feel that one was welcome. There was much to see, do and enjoy in Yochow. I enjoyed the Sunday morning service with the congregation although I was unable to understand a word of what was said. I could hum the tunes of the hymns, however, for they were old familiar ones, and I was given an opportunity of bringing to the congregation the greetings of the home church and of the missionaries and congregations in Japan.

Besides the large church on the missionary compound there are a number of chapels in the city proper, where regular meetings are held. The pastor of the church is apparently very well liked by the members and seems to have their hearty cooperation in his work. A number of preachers came in during the days of my sojourn from outstations near and far, and thus I met a considerable number of those who are preaching the Gospel in the area. Two other types of work are strongly and effectively emphasized at Yochow and are represented in the Zierner Girls' School and the Holy Memorial Hospital. Both of these are located in the city of Yochow. There is, however, a most important educational work for boys being carried on in Lakeside, a beautifully located missionary settlement on the Lake, four miles from Yochow City. Under the name of the Huping Boys' Middle School this missionary educational enterprise carries on teacher training classes and gives courses in agriculture which receive the hearty endorsement of the Government, because of the avowed purpose of relating the education that is given to the life and the needs of the village community.

The visit to Lakeside will always be remembered with interest and pleasure. The trip out from Yochow was made in a boat. The Rev. Mr. Beck and Mrs. Beck, who are in charge of the work, had come in to the city to attend the meeting of the missionaries which I had the honor to address, and in their company I went to Lakeside. It was about sunset when we started on the journey. The water was beautifully calm and the sky clear. Gradually the boat left the more sheltered bay for the broad expanse of the lake. The lake, 80 miles long and 60 wide, is the largest in China. Upon rounding the promontory a strong current was encountered which taxed the rower severely. I was thankful for the calm sea and the absence of wind, as I was told that just off that promontory three missionaries had in years past lost their lives by drowning. One was Miss Zierner, who was traveling in a larger sail boat, but was knocked overboard as the sail swung about and was carried away by the rapid current. The other two were young men who took this stretch in a canoe. Their graves, with that of Rev. Reimert, who was killed by riotous troops who demanded entrance and, upon being refused, shot the missionary, lie in a beautiful spot overlooking the lake.

Our own journey was made interesting by the number of great rafts of uncut timber that we met on the journey. These were so large that a number of huts are built on them for the convenience of the crew that floats them down the rivers leading into the lake and finally down the great Yangtze River. Passing them in the dark both parties flashed their positions to each other to enable a passage without disaster. The very cordial reception accorded Rev. and Mrs. Beck and myself by a real enthusiastic group of young teachers was very heartening. A better acquaintance with the teachers and the work during the course of the next day strengthened the high opinion which I had formed of both.

As in Japan, so here in Lakeside and Yochow, I was deeply touched by the fine gracious hospitality which I enjoyed at the hands of the missionaries and the staff of workers. I was successively entertained at meals in every missionary home and at each station by the Chinese fellow-workers. Though having been given ample opportunity to learn to manipulate chop sticks I remain just as helpless in their use as at the beginning.

To be continued

THE WOMEN'S PAGE

WOMEN'S UNION, MRS. E. REICHENBACH, ASST. SEC., 1720 CHOUTEAU AVE., ST. LOUIS, MO.

Federation Meetings

Pittsburgh—November 7, at St. John's Sharpsburgh. Speakers: Rev. C. A. Ittel on "Larger Kingdom Service Program"; Mrs. John W. Thomas, of Allegheny Co. Board of Mother's Assistance; Miss Esther Moyer, Counsellor of Zoar Home for fallen girls and their unfortunate babies; and Mrs. A. Schnell, the president of the Pennsylvania District Union. The president of the federation Mrs. Edw. Cronenweth, and Rev. Paul Benthin brought a plea for the Home of the Aged at Dorseyville, Pa.

Mrs. W. A. Stoeck, Secretary.

Cincinnati Bible Institute—November 19, at Immanuel Church, Fairmont. Speaker: Prof. J. Biegeleisen, Professor of New Testament Literature, Eden Seminary, lectured on Genesis and Revelations. Great success.

South California—November 13. Speaker: Miss Carrie Kerschner, Executive Secretary of the Woman's Missionary Society, spoke on "Building Together." Special feature,—play by Immanuel church.

Mrs. Gladys Wylie.

Oklahoma—at Kingfisher, November 20. Theme, "Facing the World With Christ." Speaker: Mrs. Lee Suttle, of Oklahoma City, on "Youth and Christ in the World Crisis"; and Mrs. Morgan, of Oklahoma City, "Influence of Christian Women in the World Crisis." Attendance fine.

Mrs. Carl Weber.

Arlington Heights—Mission Institute,—at St. John's Church, Arlington Heights. Speakers: Mrs. Louise Auler, Honduras, spoke on "Honduras as the Open Door"; Rev. J. J. Braun, Executive Secretary of the Board for Home Mission, "The Church on Modern Frontiers."

Mrs. A. L. Wiedenbeck.

Fall Rally—The Houston Region of the Evangelical Women's Union met at Friedens Church, Beasley, Texas, October 30, with Mrs. Theo. Wobus, president, presiding. Mrs. T. S. Jester spoke in the morning on "Every Home an Empire of Christ's Love," and in the afternoon on "Christian Stewardship." Three minute reports were given by the departmental chairmen. The ladies of Friedens Church presented the Stewardship pageant "What Shall I Render?"

It was decided to send the love offering to the Old Folks Home at San Antonio. The guest speaker at our November Federation meeting at First Church is to be Miss Carrie M. Kerschner of the Reformed Church.

Mrs. L. E. McMakin, Sec.

The Thank-Offering

September, October and November, 1935

Atlantic District: W. U., St. Martin, Annapolis, Md., \$3.56; L. A., Morrell Park, \$1.15; L. A., St. Matthew, \$11.10; Philathea Society, St. John, \$3; Huber Memorial, \$6; Christ, \$3; First United, \$5.25; St. John, Concordia, \$7.60; Messiah, Woodlawn, \$1.75; St. John, \$2.50; Friedens, \$3; United, \$5, all of Baltimore, Md.; St. Paul, Attica, N. Y., \$2.65; Zion, Frostburg, Md., \$2.51; Philathea Class, Zion, Frostburg, Md., \$4c; Immanuel, Williamsport, Pa., \$3; L. A., Christ, Bronx, N. Y., \$5.36; Emanuel, Irvington, N. J., \$10.

California District: F. V., Immanuel, Los Angeles, \$11; St. John, Pomona, \$5.60; L. A., Grace, Petaluma, \$3.63.

Indiana District: Mary-Martha Circle, St. Paul, Evansville, \$5; Bethlehem, Louisville, Ky., \$4.62; St. Luke, Louisville, Ky., \$10 and \$12.21; St. John, Evansville, \$2.50 and \$3.45; St. Paul, Alexandria, Ky., \$1.95; St. Luke, Cincinnati, O., \$3; Price Hill, Cincinnati, O., \$3.50; Benevolent and Dorcas Soc., Salem, Huntingburg, \$11.25; W. U. Federation, New Albany, Ind., and Louisville, Ky., \$61.50; St. Paul, Evansville, \$6.45 and \$20.77; L. A., St. Paul, Alexandria, Ky., \$1.31; Pastor's Aid, Zion, Evansville, \$11.14; St. John, Louisville, Ky., \$8.89; Willing Workers, St. John, Indianapolis, \$2.25; St. John, Cumberland, \$9.83.

Iowa District: St. Paul, Manly, \$8; St. Peter, Franklin, \$3; St. Peter, Geneva, \$3; St. Paul, Keokuk, \$9.20; W. U. Federation of Burlington and Vicinity, \$18.69; First, Burlington, \$7.80; St. Paul, Manly, \$6.13; St. Paul, Donnellson, \$7.25; Zion, Hamburg, \$5.

Kansas District: Immanuel, Ellinwood, \$15.35; Zion, Oklahoma City, Okla., \$4; St. Paul, Marshall, Okla., \$1.96; St. Paul, Bluff City, \$7.45; Salem, Leavenworth, \$6.34.

Michigan District: Zion, Mt. Clemens, \$3.00, \$6.75 and \$3.60; Messiah, Detroit, \$1.60; Salem, Farmington, \$3.38; Zion, South Bend, Ind., \$4.34 and \$17.15; Bethany, Detroit, \$7.45; W. Ass'n, Bethel, Detroit, \$10.50; St. Peter and St. Paul, Grand Haven, \$8.75; St. John, Jackson, \$3.46 and \$10.05; Tabea Society, Immanuel, Detroit, \$25; St. Luke, Detroit, \$2.27; St. Andrew, Dexter, \$5.85; Grace, Detroit, \$4.41; German W. U., St. John, Grand Rapids, \$12.10; St. John, Niles, \$5; W. U. St. John, Grand Rapids, \$11.50; L. A., Evangelical and Reformed, Plymouth, Ind., \$5.30; St. John, Marine City, \$3.72; St. Andrew, Mishawaka, Ind., \$7; St. Mark, Detroit, \$2.15; St. Peter, Urbana, Ind., \$5.58; St. John, Michigan City, Ind., \$3.05; St. John, Port Huron, \$8.10; Messiah, Detroit, \$1.31; St. Matthew, Detroit, \$3.60; Bethany, Detroit, \$2.60.

Minnesota District: St. Lucas, Faribault, \$5.45; Faith, Minneapolis, \$1.55; St. John, Minneapolis, \$6 and \$3; Tabea Society, St. Paul, \$8.32; St. Paul, Ellsworth, Wis., \$2.30.

Missouri District: Bethany, \$10.55 and \$10.80; Friedens, \$9.58 and \$6.83; Mt. Tabor, \$7.60; St. James, \$5 and \$5; St. Peter, \$10.80 and \$21.75; Carondelet, \$6.60 and \$10.24; St. Paul, \$3.23; Salvator, \$12.57 and \$10.12; Salem, \$4.55 and \$10.66; W. Aux., Bethel, \$22.49 and \$36.78; Martha Society, Trinity, \$2.54; St. Stephen, \$2.10; St. John, \$2.05; Mt. Tabor, \$12.90; St. Marcus, \$12; Zion, \$4.21; Eden-Immanuel, \$4.95; Samuel, Clayton, \$15.70; Ebenezer, \$9.86; Grace, \$5.25; Dorcas Society, Calvary, \$1.58, all of St. Louis; Zion, Union, \$9c; St. Marcus, Rhineland, \$1.85; St. Peter, New Haven, \$4.21; Webster Groves, \$16.74 and \$14.48; St. Peter, Washington, \$1.75; St. John, Manchester, \$9.89; St. Marcus, McKittrick, \$3.53.

Nebraska District: Salem, Steinauer, \$9.78; St. Paul, Loup City, \$2.

New York District: Bethlehem, Buffalo, \$3; Benevolent Society, St. Peter, Buffalo, \$4.96; St. Andrew, Buffalo, \$4; Willing Workers, St. Luke, Buffalo, \$5; St. Paul, Wendellville, \$7.81 also \$4.44 from June; Bethany, Buffalo, \$2.30; Ladies' Auxiliary, St. Stephen, \$5; Young Ladies' Guild, Bethlehem, \$4c; Friedens, N. Tonawanda, \$4.65; Immanuel, Buffalo, \$7.50; Women's Auxiliary, St. James, Hamburg, \$10.25.

North Illinois District: St. Stephen, Chicago, \$3.65; St. Paul, Pekin, \$9.31 and \$16.57; St. John, Hinsdale, \$1.60; St. Peter, Champaign, \$8.78; Daughters of Ruth, St. John, Aurora, \$5.25; Bethel, Rockford, \$5.29; Peace, Harvey, \$7.13; St. Michael, West Chicago, \$3.91; St. Philipus, Chicago, \$9.85; St. John, Kankakee, \$3.25; Daughters of Nazareth, Nazareth, Chicago, \$6.65; St. John, Freeport, \$5.86; F. V. St. Paul, Chicago, \$9.65; Lydia Circle, St. John, Kankakee, \$3; F. V., St. John, Chicago, \$8; L. A., Section No. 2, St. John, Danville, \$1.60; Ladies' Aux., Northbrook Neighborhood Church, Northbrook, \$13.28; St. Paul, Elgin, \$16; Immanuel, Churchville, \$3.10; St. Paul, Petersburg, \$7.85; Peace, Harvey, \$5; St. John, Broadlands, \$12.84; Salem, Lena, \$5.51; St. John, Chicago Heights, \$14.71; Friedens, Bloomington, \$3.05; Daughters of Bethel, Bethel, Chicago, \$4.77; St. John, Minier, \$5.69; Grace, Chicago, \$1.01; Immanuel, Peotone, \$17.37; St. John, Greenview, \$2.67; First, Gary, Ind., \$4.27; Pekin, St. Paul, \$31.37; Christ, Des Plaines, \$2.03; Our Redeemer, Chicago, 70c; St. Paul, Monee, \$6.05; St. John, Freeport, \$12.51; St. John, Arlington Heights, \$3.60; St. Peter, Champaign, \$11.41; Daughters of Bethlehem, Chicago, \$4.23; St. Paul, Palatine, \$4.37; Immanuel, Hanover Twp., \$15.65; Lydia Circle, St. John, Kankakee, \$1.15; St. Paul, Bloomingdale, \$2.44; Friedens, Bensenville, \$4.30.

Ohio District: Trinity, Elliston, \$1.50 and \$3.87; L. Circle, St. John, Coshocton, \$3.17; St. John, Lorain, \$3.50; St. John, Cleveland, \$12; Martha Society, Peace, Pomeroy, \$1.70; Christ, Cleveland, \$6 and \$6.10; St. Peter, Millbury, \$2; St. Paul, Bucks Twp., Renner, \$8.34; St. John, Tiffin, \$3; Loyal Daughters, St. John, Lorain, \$4.33; Harmonie Society, Salem, Marion, \$5.66; Christ, Wooster, \$4.35; St. John (Fostoria), Loudon Twp., \$3.79 and \$8.31; Dorcas Society, St. Paul, Columbus, \$8.35; St. Peter, Amherst, \$6.50; St. John, Bolivar, \$6.77; St. Paul, Oak Harbor, \$15.51; Zion, Halifax, \$2.21; St. Luke, Cleveland, \$11.23; Ladies' Circle, St. John, Coshocton, \$6.39; Emanuel, Valley City, \$2.89; Trinity, Loudonville, \$3.26; St. John, Millersburg, \$3.07; Trinity, Cleveland, \$3.64; St. John, Genoa, \$5.50; Ridge Road, Cleveland, \$5.85; Mary-Martha Missionary Society, St. John, Columbus, \$6.52; First, Portsmouth, \$12.82; Mary-Martha Society, Federated Church, Pomeroy, \$1.55; St. John, Strasburg, \$10.61; St. Paul, New Bremen, \$9.35; St. Paul, Harrison Twp., \$12.25; St. Peter, Amherst, \$6.27; St. Stephen, Sandusky, \$3.25; St. John, Oxford Twp., \$3.87; Mission Circle, St. Paul, New Bremen, \$15.36; Christ, Wooster, \$8.80; St. Paul, Wapakoneta, \$19.32; Loyal Daughters, St. John, Lorain, \$5.90; Zion, Baltic, \$9.09.

Pennsylvania District: St. John, Powhatan Point, O., \$6; Willing Workers, St. Paul, Wheeling, W. Va., \$2.11; St. Peter, Pittsburgh, \$9.64; Sr. W. U., St. Paul, Woodsfield, O., \$3.05; Zion, Steubenville, O., \$8.02; St. Peter, Pittsburgh, \$14; W. U., St. Paul, Woodsfield, O., \$2.09; Loyal Workers, St. John, Wheeling, W. Va., \$7.72; St. Peter, E. E., Pittsburgh, \$12.80; Jr. Women's League, St. Paul, Woodsfield, O., \$3.56; St. Paul, Pittsburgh, \$9.46; St. Peter, N. S., Pittsburgh, \$13.00.

South Illinois District: St. John, Trenton, \$7.71 and \$6.67; Zion, Hoyt, \$4.20; St. Paul, Waterloo, \$2.46 and \$5.27; St. Paul, Quincy, \$8.65; Evangelical O'Fallon, \$1; Zion, Addieville, \$2.71; Evangelical, Highland, \$10; Evangelical Daughters, Evangelical, St. Jacob, \$15; Martha Society, St. John, Collinsville, \$8.44, and Ladies' Aid, \$10.19; Zion, Ursa, \$4.10; St. Paul, Belleville, \$10.07; St. John, Maestown, \$10; Trinity, Belleville, \$5.06; Friedens, Troy, \$3.46; St. Paul, Fowler, \$5.40; Mary-Martha Society, St. John, Mascoutah, \$5.55; near Dollville (Tower Hill), \$5.51; St. Paul, Columbia, \$4.28; Zion, Millstadt, \$9.31; Mary-Martha Society, Marissa, \$3.74; Christ, Dupo, \$3.64; Quincy, Salem, \$13.23; St. Paul, Nashville, \$7.90; St. Peter, Red Bud, \$5.89; Circle "B", St. Peter, Centralia, \$5.49.

Southern District: Federation of Evangelical Women of New Orleans, \$43.04.

Texas District: Bethel, Houston, \$5.66; Evangelical, Welmar, \$3.13; Friedens, Washington, \$8.59; Community, San Antonio, \$1.62; Cottonwood, Rosenberg, \$8.63; Friedens, Beasley, \$6.57.

West Missouri District: Immanuel, Sedalia, \$2.45 and \$11.21; Zion, Mayview, \$2; Sunshine Circle, Bethel, Concordia, \$5.62; Dorcas Society, Evangelical, Boonville, \$5.69; Bethel L. A., Concordia, \$4.40; St. Paul, Kansas City, \$2.53; Friedens, Hartsburg, \$3.56; Dorcas Society, Salem, Higginsville, \$7.50.

Wisconsin District: Zion, Milwaukee, \$5.25; St. Paul, Calumet Harbor, \$4.76; F. V., St. Paul, Wausau, \$5.35 and \$22.55; Unity, Antigo, \$3.88; Immanuel, Milwaukee, \$8.00; First, Ripon, \$6.12; St. John, Black Creek, \$2.35; Zion, Milwaukee, \$11; Peace, Kewaskum, \$8.60; Christ, Athens, \$4.78; Salem, Berlin, \$4.21; St. Paul, Oshkosh, \$4; Peace, Dorchester, \$1.30; Peace, Shawano, \$2.86; Friedens, Ft. Atkinson, \$17.75; Community, Medford, \$2. Total, \$2,117.46.

New Plan of Study Subjects for Young People's Leagues

The 1936 series of study subjects is considerably changed from the accustomed plan that prevailed when the Interdenominational Young People's Commission series was quite closely followed. Instead of naming weekly subjects, that are of a somewhat unrelated nature, the new series follows a comprehensive plan for the whole year and builds around four general quarterly units.

These quarterly units are as follows: I. Personal Religious Living; II. Christian Patriotism; III. Helping Others to Be Christian; IV. Economics.

Each of these quarterly units is again subdivided into monthly emphases. In January, for example, these subjects will be considered: The Bible in Personal Religious Living; Prayer in Personal Religious Living; The Church in Personal Religious Living.

The whole series is based on the new united youth program, "Christian Youth Building a New World." The purpose of the series is not only to give information, but to lead to some definite youth action in the various fields touched. An outline of the list for the year can be secured from the Evangelical League office, 1720 Chouteau Ave., St. Louis, Mo. Discussion helps will appear each week in *Evangelical Tidings*.

Concluded from page 2

.... A man,
Legs rotted off
With syphilis;
And yet
He need not fret
That money
Does not come,
Because his wife
Is rented out
And brings
Sufficient sum

Jerusalem,
Tokyo,
The slums of London,
And the underworld
Of Paris—
All are shadows.

Not all poems are drear. Kagawa has managed the difficult and seldom performed feat of finding and consummating an earthly love without either limiting his life work, or making a human relationship shallow, as is expressed in:

By the sea
We stand
My love and I,
Hand in hand;
And our glad souls fly
To the scarlet sky,
Wing to wing—
And the only voice that can call us home
Is the voice of the poor we have left in the slum.

Kagawa has another rare combination. He sees filth and pain with clear eyes, but he is also the visionary and mystic of such poems as "The Earth grown like the Moon."

This little collection of poems is beautiful from a purely artistic point of view. But they are more than mere art. They are in turn expressions of the truest Christianity, a keen intellect, a mystic sensitivity, and plain, fine, human forcefulness.

V. H. O.

The Life of Rev. Benjamin Bausman, D.D., LL.D., by Rev. H. H. Ranck, D.D. Board of Christian Education of the Evangelical and Reformed Church, publishers. Philadelphia, second issue, \$1.00.

The re-publication of this biography of a distinguished pastor, editor, and leader in the Reformed Church in the United States, is exceedingly timely, in view of the organic union between the Reformed Church in the United States, and the Evangelical Synod of North America, and now going into effect. The span of Dr. Bausman's long life (1824-1909) covers a most im-

portant period in the development of the Reformed Church in the United States, the period in which it developed from a relatively unimportant German-speaking denomination to its place of importance in the religious life of the nation, and in the events which were responsible for this development Dr. Bausman has taken a leading and active part. The biography was written some years ago by his nephew, Rev Henry H. Ranck, D.D., pastor of Grace Reformed Church, Washington, D. C., and the present edition has introductions, besides that of the author, by Dr. George W. Richards, the President, and Dr. Louis W. Goebel, Vice-president, of the Evangelical and Reformed Church. The fresh and interesting biography makes excellent reading, and its thoughtful perusal can only promote the rapidly growing understanding between the "E" and "R" groups of the united church, in so far as it is really an important portion of the history of the "R" group. The volume contains 433 pages, divided into chapters with 13 illustrations.

The Compulsion of Love, or Jesus and the Woman at the Well, by Paul J. Dundore, Ph.D. Wm. B. Eerdmans Publishing Co. \$1.00.

Dr. Dundore is pastor of Zion Evangelical and Reformed Church, Greenville, Pa., and his book comes highly recommended by Dr. George W. Richards, President of the General Synod of the Evangelical and Reformed Church, and Dr. Henry J. Christman of Eden Theological Seminary. Out of diligent study of the Bible and wide reading in many fields, and especially out of 30 years of experience in the ministry, the author applies the religious and social implications of Jesus' teachings in a masterly fashion to the problems of the day.

The 156 pages of the book are divided into 12 chapters, with the following headings: 1. the Compulsion of Love; 2. Jacob's Well; 3. Breaking Down Barriers; 4. Salvation, a Gift of God; 5. Refreshing Springs; 6. Jesus at the Threshold; 7. Where is God? 8. The Worship of God; 9. The Personality of God; 10. The Forgotten Waterpot; 11. The Harvest; 12. Our Heritage, and no reader will fail to be stimulated and enlightened in his thinking concerning this unique event in the ministry of our Lord.

Live Coals, by Hugh Redwood. Revell Company. Price \$1.00. This little volume of 125 pages by the author of "Kingdom Come," "God in the Shadows," and "God in the Slums," is sure to speak for itself wherever it gets a chance. The sermonettes, 69 of them, are very short in the number of words but exceedingly rich and stimulating in content. Together with each sermonette are given four pointed statements, clear-cut and refreshing, which direct attention to some vital spiritual thought and fact. Somehow, the direct and popular style of the author "gets under the reader's skin" and causes him to think about things as he has probably never done before. Every reader is sure to have his religious life greatly enriched by the perusal of this book, which also lends itself exceedingly well to private meditation and family devotion.

The Challenge of Matthew's Gospel, by C. A. DeBruin, 153 pp., Zondervan Publishing House. Price \$1.50.

The Rev. DeBruin served in India from 1926-33 as a missionary of the Reformed Church in America, then served as pastor in this country for two years and lately has returned to his chosen field of service.

In 25 brief chapters he deals with selected topics of the Gospel of Matthew basing the title of his book on the words, "Be ye therefore perfect, even as your Father in heaven is perfect." The book might be called a collection of homilies. Though not in sermon form the studies are brief expositions with illustrations from life and applications to life.

The book is of some value for the Sunday school teacher, but will find a wider circulation for general devotional reading.

H. Wernecke.

The Modern Flood Theory of Geology, by George M. Price, M.A. Revell Company. Price \$1.25.

Professor Price is the author of a number of volumes which all aim to disprove the theories of evolutionism. In this volume he aims to show conclusively that the one simple postulate of a universal Flood clears up beautifully every major problem in the supposed conflict between modern science and modern Christianity. Professor Price gives the gist of this work in the following words: "To those who have stood loyally by the primal or-

thodoxy of Christianity regarding the Flood and a literal Creation, it should now be a matter of satisfaction that the scientific answer to evolutionism has at last been found, and that the Flood theory is now in a position of such scientific reasonableness that it enables all to accept the early chapters of the Holy Scriptures at their full face value, just as the Christian Church used to believe them."

E. F. T. I.

John and Betty Stam—Martyrs, by Less S. Huizenga, M.D., F.R.G.S. Zondervan Publishing House. Paper 35c; cloth \$1.00.

This is a short account of the life and death of Rev. and Mrs. John C. Stam, who were so cruelly murdered by Communists in China in December, 1934. The author is a friend of both families and has written this book with their permission. The work is fittingly illustrated. A map of China shows the location of the stations mentioned. Several beautiful and inspiring poems written by Mrs. Stam are included.

A brief story of the immediate ancestors of both the martyred missionaries is told. In reading about the childhood of the two, one is impressed by the fact that the home so faithfully enhanced the influence of the church and the church school in developing thoroughly Christian lives. If only more children could have this experience.

Among the many striking quotations from statements of the two martyrs is this one which contains much food for thought in these times: "Let us remind ourselves that the Great Commission was never qualified by clauses calling for advance only if funds were plentiful and no hardship or self denial involved."

The tale of these two who were so thoroughly missionary-minded is simply told, and that is all that is necessary; such biographies need no embellishments to bring forth fruit.—E. S.

Ralph Norton and The Belgian Gospel Mission, by Edith F. Norton, Director, Belgian Gospel Mission. Fleming H. Revell Company, New York. Price \$2.00.

This volume is a biography of Ralph Norton, founder and

organizer of the Belgian Gospel Mission, an organization for the distribution of tracts and Gospel literature. The book is at the same time a history of that organization, as it constitutes the life work of Ralph Norton. The author is Mrs. E. Norton, the wife and fellow worker of Ralph Norton.

Very interestingly the events leading to the founding of the Gospel Mission are depicted. After Norton's graduation from the Moody Bible Institute, he associated himself with Dr. J. Wilbur Chapman and his party, as an evangelist. For eight years he had charge of the personal workers in their evangelistic campaigns. The beginnings of the great war found him in London. He recognized the opportunity that was here offered him to work among the British and French soldiers. In 1915 we see him in Belgium holding evangelistic meetings and distributing Bible literature among the Belgian soldiers. Out of this work grew the Belgian Gospel Mission. When Norton's career, in 1934, came to a close, Belgium was dotted with Gospel Halls, and a vast amount of Bible literature had found its way into many Belgian homes.

The book is interesting and helpful reading.

C. J.

"Religion cannot be suppressed. It is not a fractional thing that can be doled out in fixed measures as among various subjects in a school curriculum. It is the truth of our complete being, the consciousness of our personal relationship with the Infinite. It is the true center of gravity of our life. This we can attain by daily living in a place where the truth of the spiritual world is not obscured by a crowd of necessities assuming artificial importance; where men live with a perfect faith in the eternal life before them.

"I am sure that those peasants in Russia today with their education and self-respect realize more fully than the downtrodden, illiterate serf of a Czarist regime that the multitude which moves in this evermoving world is permeated by one Supreme Truth."

Rabindranath Tagore.

Synodical Budget

From December 10th to 16th, inclusive

Received by the Treasurer, F. A. Keck, 1720 Chouteau Avenue, from the following Districts:

ATLANTIC

Treas. F. C. Leidig, St. John, Baltimore, Md., \$300; Harry Doenges, German United Evang., Baltimore, Md., \$265; Frank Garlich, New York City, N. Y., \$20; Treas. Chas. W. Probst, Immanuel, Williamsport, Pa., \$140. Total, \$725.

Designations: J. H. Miller, Huber Mem. Brotherhood, Baltimore, Md., for Min. Pens. Fd., \$5.75; Treas. F. C. Leidig, St. John's Evang. League, for Foreign Miss., \$10; Rev. Paul E. Zeller, St. Paul Mission Soc., Troy, N. Y., for Mission in India, \$10, Honduras, \$10 = \$20; Mrs. Margaret Horst, Fed. of Ev. Women of Baltimore, Md. and District of Columbia, for Syn. Recovery, \$25, for Biloxi, \$10 = \$35.

CALIFORNIA

H. J. Behrens, Emanuel, Los Angeles, \$10.61; Rev. O. G. Wichmann, St. John, Pomona, \$5; Rev. Theo. Tillmanns, St. John, San Bruno, \$10. Total, \$25.61.

Designations: Christ Schenk, Anaheim, for Home Mission, \$5.75; Treas. Mrs. Pauline Miller, Los Angeles, from Southern Calif. Region, for Budget Deficit, \$29.

COLORADO

Rev. G. A. Schmidt, Pioneer, Denver, \$50; Rev. Jacob Roth, St. Paul, Lingle, Wyo., \$100. Total, \$150.

Designations: John A. Haas, Lamar, for Eden Seminary, \$1.75.

INDIANA

Treas. Alfred Muesing, St. John, Cumberland, \$81.67; Treas. F. B. Surbeck, St. Lucas, Evansville, \$175; Henry Vetter, Zion, Lawrenceburg, \$46.29; Treas. Paul J. Bauer, First (Cumminsville), Cincinnati, O., \$25; F. Sec. A. J. Scheide, Philippus, Cincinnati, O., \$150; Treas. Herman Raderer, Bethlehem, Louisville, Ky., \$100; Treas. Fred A. Schmidt, St. Matthew, Louisville, Ky., \$75; John Oehrle, Sr., Louisville, Ky., \$15; Rev. E. G. Holder, Salem, nr. Howell, \$7.50; Treas. Charles E. Adam, First, Shelbyville, \$30. Total, \$705.46.

Designations: Mrs. Ida Diehm, Zoar L. A. S., Kasson, for Min. Pens. Fd., \$5; Rev. Wm. F. Mehl, St. Paul's Ladies' Bible Class, Louisville, Ky., for Child in India, \$18.

IOWA

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Designations: Treas. Mrs. Emil Dircks, Zion Ladies' Aid Soc., Lowden, for Eden Sem., \$5, Ozark Miss., \$10, St. Louis City Mission, \$5 = \$20; N. N., Massena, for Syn. Recovery, \$5, Home Miss., \$5, Foreign Miss., \$5, Mins. Pens. Fd., \$5 = \$20; Treas. S. E. Meyer, St. Paul, Remsen, for Foreign Miss., \$42.13.

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MINNESOTA

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Erwin Bode, Faith, Minneapolis, \$30; Rev. T. L. Boesch, St. John, St. Paul, \$35; Rev. W. Koring, St. John, Wheeling, \$48.12. Total, \$269.99.

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Designations: Philipp Barke, St. Peter, Billings, for Ozark Work, from L. A. S., \$8, Min. Pension Fd., from G. Webber, \$1 = \$9; Sec. Mrs. John Lucht, Emanuel Miss. Soc., Jackson, for Ozark Miss., \$5; Sec. Minnie Alt, Deaconia Soc., Pacific, for Home Miss., \$2.50, Foreign Miss., \$2.50 = \$5; Treas. Mrs. J. H. Wibling, Bethany Ever-Faithful Bible Class, St. Louis, for Digging of Well, India, \$10; Treas. Mrs. B. F. Zeip, Mission Study Class of St. Peter's Ladies' Aid, St. Louis, for Home Miss., \$10, Foreign Miss., \$10 = \$20; Treas. Sr. Frieda Ziegler, Deaconess Home and Hosp. Cong., St. Louis, for Home Miss., \$10, Widows Pension and Relief Fd., \$10, American Miss. to Lepers, \$10 = \$30; Rev. G. A. Roedder, Ladies' Aid Soc., Warren-ton, for Student Aid, \$5; Rev. Harold P. Schultz, Webster Groves, for Home Miss., \$25; Evang. Women's Union Thankoffering Projects, Ozark Worker, \$506.88, Training of Evangelist in India, \$506.88, Mins. Pens. Fd., \$506.88, Prayer Day offering. Im-

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Changed Addresses

Rev. Edward R. Hamme, from Dayton, Ohio to 110 N. West St., Waukegan, Ill.

Rev. A. P. Hilgeman, from Dayton, Ohio, to New Straitsville, Ohio.

Rev. O. B. Michael, from Edinburg, Va., to Box 98, Newton, N. C.

The Evangelical Herald

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NUMBER 2

True Tolerance

Seek with study and with prayer for the most clear and confident convictions; and when you have won them, hold them so largely and vitally that they shall be to you, not the walls which separate you from your brethren who have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them, as the ocean, which once was the barrier between nations, is now the highway for their never-resting ships, and makes the whole world one.

This is true tolerance. Into a deeper and deeper abundance of that tolerance may our Master lead all of us whom he has called to be his ministers.

PHILLIPS BROOKS.

The Evangelical Herald

A Weekly Paper for Churches and Homes of the
Evangelical and Reformed Church

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. Eph. 4: 3-6.

Rev. J. H. Horstmann, D.D., Editor; Esther Louise Koch, Assistant Editor.

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TABLE TALK

A DEPARTMENT FOR THE WHOLE HERALD FAMILY

An Appeal on Behalf of German Christian Refugees

The disaster which threatens several thousand German refugees of the Christian faith now living in Europe unless financial aid is immediately forthcoming has moved a group of over 150 prominent Protestant and Catholic clergymen and laymen to unite in an appeal "to the heart and conscience of Christian people" in the United States to provide the funds necessary for relief.

Dr. S. Parkes Cadman, pastor of the Central Congregational Church of Brooklyn and chairman of the American Christian Committee for German Refugees, heads the list of signers of the appeal, which is as follows:

"The undersigned clergymen and laymen appeal to the heart and conscience of Christian people in behalf of the Christian refugees from Germany.

"Among the victims of the rigorous and oppressive laws passed by the recent Nuremberg Reichstag against the Jews are thousands of Christians who are racially partly Jewish but religiously Christian. The victims of Nazi intolerance and injustice include two categories of Christians, many of whom are distinguished scholars: the first is made up of Gentile Christians who, through their championing of the rights of Christian conscience, their opposition to war, their friendship for the outraged Jew, or other "offense," have been driven from their homeland. The second is made up of Jewish Christians, or partly Jewish Christians, or Gentile Christians who have married "non-Aryans". . . . most Christians have hitherto remained indifferent to the plight of their fellow Christians among the refugees.

"Some 5,000 non-Aryan victims of the Nazi régime have already lost every possibility of livelihood in Germany and must be settled outside of Germany. Unless speedy help can be secured, they will not survive the winter. \$400,000 are required for their relief, resettlement and rehabilitation.

"At the request of Mr. James G. McDonald, League of Nations High Commissioner for German Refugees, an 'American Christian Committee for German Refugees' has been organized to raise this sum of nearly a half million dollars. Dr. S. Parkes Cadman is Chairman of the Committee.

"While what is needed represents only a small fraction of the sums being raised by Jewish organizations, it is nevertheless a prodigious undertaking to gather this sum under present conditions, and the interest and support of the American churches must be enlisted in this great undertaking.

"We feel that this urgent task deserves the support of all our churches and their members. It is an opportunity to meet a desperate situation in terms of the Scriptural ideal that 'where one member suffers all members suffer with it.'

"Contributions should be sent to the American Christian Committee for German Refugees, c/o Mr. F. A. Keck, 1720 Chouteau Ave., St. Louis, Mo.

Of the more than 150 prominent American clergymen and educators who have signed the appeal are Dr. Ivan Lee Holt, St. Louis, President, and Dr. Samuel McCrae Cavert, Executive Secretary of the Federal Council of Churches; Dr. Henry Sloan Coffin, Dr. William Adams Brown, and Dr. Reinhold Niebuhr, of Union Theological Seminary; President Albert W. Palmer, Chicago Theological Seminary; President George W. Richards, Theological Seminary of the Reformed Church, Lancaster, and President of the Evangelical and Reformed Church; Dr. Albert W. Beaven, Colgate-Rochester Divinity School; Dr. Charles W. Gilkey, Chaplain, the University of Chicago; Bishop Francis J. McConnell, Dr. Henry Emerson Fosdick, Dr. John Haynes Holmes, Dr. John R. Mott, and many others equally well known.

Dr. F. A. Goetsch Tells about His Journeyings to China

III

It was a matter of regret that I did not meet all of the missionaries of our mission station at Shenchow. I was advised not to attempt to reach this station, both because it would have entailed a long journey through country which had been made somewhat unsafe by bandit bands some time before, and because the work there was somewhat similar to that carried on at Yochow. Kind greetings were received from the Shenchow missionaries through a representative of the missionary staff, Miss Katherine Zierdt, who desired to attend a medical convention at Canton and came down a week earlier to Yochow to bring me these greetings and also to tell me something about the work at that station. It was a real pleasure to have Miss Zierdt as a companion on the return journey to Wuchang. After another day spent in Wuchang and the even larger city of Hankow on the opposite side of the river, I started on my way down to the coast, where other cities were to be visited before sailing from Shanghai on November 7th.

For the distance from Hankow to Nanking, which is approximately 400 miles, the Yangtze River is the great highway of travel. A number of companies have daily service down the river, and the accommodation offered is very comfortable and the meals good. I was again fortunate in having one of our missionaries and her son as travel companions for a part of the distance. Mrs. Whitener was taking her 12-year old boy down to Shanghai to place him under the care and treatment of a physician for an infection of the ear.

My own journey on the boat was only as far as Nanking, the present capital of China, where I desired to visit a number of missionary institutions and see the sights for which the city is justly famous. In Nanking there are particularly two missionary institutions in which I was interested. Nanking University, which is highly spoken of throughout China, is another missionary institution in which various missions cooperate in offering opportunities for a Christian education, first of all to the Christians of the entire area and also to such non-Christians who desire an education in the Christian spirit. The university has an agricultural research department which, by the splendid help given to agriculture in China, has aroused the Government to an appreciation of the importance of establishing schools with a similar objective. Even more interesting from a denominational standpoint was the visit to Ginling College for Girls. The Women's Missionary Society of the "R" group has for a number of years made support of this girls' college one of its projects. I was most kindly received by the president of the institution, Dr. Wu, whom I had met in America as a member of the team which worked with Dr. Stanley Jones on his tour of America two years ago. I was deeply impressed by everything I saw and by the consideration shown me by the European and Chinese members of the staff.

China offers to the tourist much that is interesting both scenically and from a historical standpoint. Of the cities of China, Peiping is perhaps the most interesting. It is claimed that a city has stood on this site for 4,000 years. The city is still surrounded by a great wall approximately 60 feet high and 30 feet thick. Within the city wall there are other equally high

Now page 31, please

EDITORIAL PARAGRAPHS

Beware of Backsliding!

"Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: only, whereunto we have attained, by that same rule let us walk." Phil. 3: 15, 16.

In Goodspeed's translation the word "perfect" is rendered as "mature". The use of this word eliminates a possible contradiction with the preceding verses in which the Apostle declared that he had not attained perfection. If he himself had not attained it, much less would he attribute perfection to those who had but recently embraced the Christian faith. But they had attained a sufficient measure of maturity in spiritual matters to know that they must keep on striving for perfection. Obviously, that is what Paul meant by the phrase, "be thus minded."

However, there appear to have been such who did not fully see eye to eye with him in this respect. Since God would make that clear to them he was not inclined to argue the question. At the same time he laid it down as a cardinal principle, that every man must live up to what he had already attained—"whereunto we have attained, by that same rule let us walk." Apparently there were evidences at hand, that there were such who were so confident of their election to grace that they became careless about their conduct; others became so loose in their conduct that they became indifferent about their salvation. To use a word that was common in the days of revivalism, there were backsliders in the church at Philippi.

In recent times little has been said about the danger of backsliding. The younger generation may even be unfamiliar with the term, but backsliding is just as much a fact today as it was a generation ago. Since the church is less dramatic in its efforts of winning men for Christ the evidences of backsliding are naturally less conspicuous; but every church registry will reveal a goodly number of people who are no longer living up to the standard they attained. Perhaps they are less loyal to the church; perhaps they are no longer as faithful in their private devotions; or it may be that they have become indifferent toward the profane and vulgar aspects of life. Whatever the nature of it may be, there are a host of people who are not living up to the level of spiritual maturity they had once attained.



The Summons of the New Year

Manifold and urgent are the summons that reach the Christian on the threshold of the New Year. Obviously the first is to become radical, i.e., to eradicate the causes of the crises through which we have been passing. To kill a weed it must be torn up by the roots.

Aside from other causes, one root of the present world crisis is an egotistic nationalism. In its place the church must root the international mind at primitive Christianity (Col. 3: 11). This can be effected only by a world-wide organization for the propaganda of the Christian mind, both national and international, both to depaganize Christendom of its aggressive militarism and its greedy commercialism, as roots of future wars, and also to humanize its theology, and restore its primal simplicity inculcated by Christ. Such a propaganda must be exemplified in practice, knitting together the torn web of human brotherhood and solidarity by deeds

of forgiving love to enemies. This summons cannot be met by a sectionalized church. Except we are born again into the primitive unity we shall not be able to see the Kingdom of God.

"The time is come for judgment to begin at the house of God" (1 Peter 4: 19). The usual New Testament word for judgment is *Krisis*. Whether the church stands or falls in this day of judgment depends upon the fidelity of its constituent units. The present world-crisis summons every local church, however small, and all its individual members to judge themselves, lest they be judged and found wanting in any particular of the loyalty to Christ which tolerates nothing anti-Christian. We Christians have played the pagan game long enough in our attitudes to God and man, especially in our social, economic and international relations. If the church, as Christ's messenger, is to convict Western civilization of its fundamental sin—predatory exploitation, she will have to develop men and women who combine the moral intuition of Christianity with the social consciousness of the great souls of all ages. We will first have to learn before we teach. "Learn of me" said Jesus.



Home Missions at the Change of the Year

As we look back upon the past year of home mission work in the "E" group of our Evangelical and Reformed Church, we cannot boast of great forward steps. We can say, however, that we have held our own and that we have made the best possible use of the means that have been placed at our disposal. At the beginning of the year it appeared as though the Board for Home Missions would be forced to reduce the already reduced salaries of our mission workers. By the grace of God, however, this was not necessary. Many willing givers who designated gifts for home missions helped to supply the necessary funds. Then, too, the members of the Board of Directors had the faith to borrow the money promised to the Board for Home Missions, when faltering Kingdom support on the part of our congregations failed to furnish the synodical treasury with the money needed.

Real progress was made in cooperation with the "R" group in home mission work. In January of 1935, and again in October, joint meetings were held which helped solve some difficult problems and cleared the way for cooperative effort. This cooperation is now being carried on in the field itself at a number of places, thus permitting better use of manpower with greater economy. All prospective new work is being planned cooperatively. The work is being united also in the field of literature and publicity. These efforts looking towards united action are evidences of real progress; though we are still far from fully uniting the home mission work of the two groups, we are on the way. The new year should see further advance along this line of cooperative effort.

As we survey the religious situation in our country, we become more and more convinced that the religious needs are still great enough to call for not less but more home missionary effort. United we shall be better able to meet these needs.



Not Only Preachers Must Maintain Their Self-Respect

Prof. Luccock's introductory note last week, at the beginning of Mr. Berges' sermon "How Can Preachers Main-

tain their Self-respect?" was addressed primarily to preachers, and real preachers always welcome whatever may stimulate and quicken them to the responsibilities of their sacred office. And the older men in the ministry, mindful of Paul's words to Timothy, 1 Tim. 4: 12, will willingly listen to the younger brother who is seeking to be an ensample to them that believe.

It would be a grave mistake, however, to overlook the fact that Mr. Berges' message applies to *all* Christians, to lay members as well as to preachers. And if any lay members have found some secret satisfaction as they read the sermon and remembered the failings of some preachers they know, they should be the very first to remember the old saying about sweeping before one's own door. One very important thing which Christian people so easily forget is that every man or woman who claims to be a Christian thereby willy-nilly becomes to some extent a preacher of Christianity, at least in the eyes of those who are not church members. From the moment he or she becomes identified with a Christian-church people begin to watch their life and conduct and compare it with what they expect of a follower of Jesus. Every word they say and everything they do will have some kind of influence upon those who hear and see. If there are evidences of new and better living in those who join the church, that is effective Gospel preaching, even though such men and women never enter the pulpit; on the other hand, if joining the church does not seem to have made any difference in living and thinking, that also is an effective sermon, but its influence is in the opposite direction.

Thus, whether we realize it or not, all of us are not only constantly preaching some sort of a sermon, but we are also again and again meeting folks who, like the lad in Mr. Berges' experience—only they do not always say it out loud—seem to say: "Mr. Christian, I think I agree with what you wanted to say when you joined the church, but I can't be certain until I know just what the application of your proposition means in your own life, and what it might mean in my own life if I decided to accept it." In other words, people expect church members to *show in their own lives* what their religion means to them, and what they see there or do not see, will decide whether or not they will accept the Gospel of Jesus. Surely, this thing of being a Christian carries with it a tremendous responsibility, both for ourselves and for others.

Dear Reader, can you and I maintain OUR self-respect with the kind of sermon OUR lives are preaching?

JESUS THE HOPE OF ALL NATIONS

International Uniform Sunday School Lesson

LESSON FOR JANUARY 12: LUKE 2

"When Simeon poured his blessings on thy head
My heart was hushed at one sharp word he said;
And when I press and kiss thy tender face
With heaven-lit brow,
I tremble now
To think what sword may pierce that warm embrace.
So pure, so soft thy breath,
My precious one,
What canst thou have to do with cruel death,
My little son?" *Mary J. Jacques.*

"Mine eyes have seen thy salvation, which thou hast
prepared before the face of all peoples." Luke 2: 30, 31.

It seems reasonable to think that the cave and the manger were only temporary shelters for Mary and Joseph and the wonderful Child, made use of in an emergency, and that

as soon as possible a more comfortable home was found for them. As the days went by the time came for the child to receive his name, as prescribed by Jewish law and custom, and he was called Jesus, according to the announcement of the angel. Forty days after the Child's birth Mary and Joseph brought him to the Temple to solemnly present him to the Lord as their first-born son, as required by Lev. 12: 2-8. The barbarous Canaanite custom of actually sacrificing first-born sons to the deity had been replaced, in Israel by their dedication to the service of the Lord. When the tribe of Levi was set aside for the service of Jehovah in the tabernacle and later in the Temple, first-born sons could be redeemed by certain offerings which, in the case of poor people, such as Joseph and Mary, might consist of two pigeons, Luke 2: 22-24.

The sight of a peasant mother with her husband bringing their child to the Temple, with two turtle-doves as an offering, was one that might have been witnessed any day. To the priests, and to the scribes and Pharisees who frequented the sacred place it was merely a matter of professional routine—there were so many of them constantly coming that the individual child or its parents meant nothing to them. It may be that Simeon and Anna had heard of the wonderful story told by the Bethlehem shepherds; but even if they had not, they were looking for the consolation of Israel, which is just another expression for the Great Hope for a divine Deliverer, who was to come after a time of great national distress. This Great Hope had become so strong and absorbing in the life of Simeon that, as he meditated upon it and prayed about it he had been assured by the voice of the Holy Spirit that he should not see death before he had seen the Lord's Christ.

Surely there is nothing extraordinary or unbelievable about the fact that the reverent, devoted, upright soul of this old man, surrendered entirely to his God, should be enlightened so that he might discover things hidden from others. In all ages men and women who are just and devout, righteous and prayerful have known and discovered things that are hidden from the learned and the wise. These are the folks whom the Psalmist calls "the quiet in the land," *Psa. 35: 20*, the plain, common, sincere people who take their religion seriously and thus come to know the things of God, the wisdom that is not of this world, which seems foolish to those who are of this world, because the natural man receiveth not the things of the Spirit of God. The more we surrender ourselves completely to God, letting him rule our hearts and lives absolutely, the more we too shall see and learn of that which is beyond the horizon of the human mind, the more we shall discover of the riches and the beauty of the Child of Bethlehem.

Like a faithful watchman, who joyfully welcomes the rising sun, Simeon prays, "Now lettest thou thy servant depart, Lord, according to thy word in peace; for mine eyes have seen thy salvation." What he has longed for patiently and hoped for so earnestly has now come to pass, and he has seen, in the Child which he holds in his arms, God's salvation for his people. What did "salvation" mean to Simeon? We cannot say; very probably he himself could not have quite explained it to others. However, we can assume that it must have meant for him a deliverance from anything and everything that kept men and women, and his entire nation, from enjoying the blessings which God had in store for all mankind. These blessings would include God's lovingkindness and mercy; his pardon of the repentant sinner; his presence

and help in the day of trouble; the peace and joy that comes from knowing, loving and serving him with all one's heart, and with all one's soul, and with all one's mind, and one's neighbor as one's self. The happiness and satisfaction that grows out of all this was in Simeon's mind as he rejoiced that he could hold the Christ-child in his arms. Can you and I dear reader, praise God for such salvation? We can and will as we learn to understand the full meaning, for us and for all mankind, of the coming of Jesus into the world.

A PRAYER

Dear Father in heaven, our hearts and minds are so filled with the things of this world that we are prone to forget about thee and thy salvation. Help us to see in the Christ-child whom we have once more welcomed to our hearts and homes what the aged Simeon saw, and grant us grace to live and labor that men see our good works and glorify thee. For thy great love's sake we ask it. Amen.

THIS DATE IN HISTORY

Philip P. Bliss

Many students of religious music in our day have no use for the religious songs that were popular 40 and 50 years ago. Yet these songs had their value, and those who criticised them often fail to consider the missionary and evangelistic need that brought them forth. One of the most popular composers of that day was Philip P. Bliss, who was born January 9, 1838.

A native of Clearfield County, Pa., he came to Chicago as a young man of 26 and was employed by Dr. George F. Root, with whom he was engaged in conducting musical institutes and composing Sunday school melodies. Originally a Methodist, he became, about 1871, a choir man of the First Congregational Church of Chicago and the superintendent of its Sunday school. His evangelistic work was done chiefly in conjunction with Major D. W. Whittle and Dwight L. Moody, who became his warm friend and admirer. Mr. Bliss had a fine personal presence, a gift of ready and effective speech, and these, combined with his wonderful voice, which appealed strongly to the hearts of the multitudes, gave him great power over his audiences. He frequently composed both the words and the music of the songs which have made his name known throughout Christendom. His services as a revivalist were in demand throughout the United States and Canada, and represented a wholesome religious influence.

Some of the best known gospel hymns for which he wrote either words or music, or both are: "Whosoever Heareth"; "Down Life's Dark Vale We Wander"; "Only an Armor Bearer"; "Let the Lower Lights Be Burning"; "I Gave My Life for Thee"; "I Am So Glad that Our Father in Heaven"; "Pull for the Shore"; "Hold the Fort"; "What Shall the Harvest Be?", and many others. During his evangelistic work he gave, although a poor man, the royalty of his gospel songs, amounting to some \$30,000, to the cause he loved. He died suddenly in the great railroad disaster at Ashtabula, Ohio, Dec. 30, 1876. He had escaped from the car but lost his life in trying to save his wife.

It should be remembered, of course, that the gospel hymns were not intended for the stated service of the sanctuary. Their very style and movement show that they were made to win the heart of the unreached and untaught multitudes, and to put the music of God's praise and Jesus' love into the hearts and upon the lips of thousands who had been strangers to both.

HOW CAN PREACHERS MAINTAIN THEIR SELF-RESPECT?

CARL E. BERGES

II

Another alternative would be that of turning to the giving of book reviews as our Sunday sermons. That procedure has been followed before, and is a rather tempting method. Each Sunday will find us reviewing the "Book-of-the-Month," the "Week's Best Seller," or the "New Book Shelf's Latest Addition" from the public library. How strange it is that so many of the books that come to us under the above recommendations pass so soon into utter oblivion. One by one the folk in the pews begin to feel that the preacher is dealing with mere passing interests, and that he is not dealing with the words that could be thought of as the very Alpha and Omega by the Eternal Son of God. And even sooner than that discovery is made folk would realize that it would be more profitable to read for themselves than to listen to hastily gotten-up and poorly summarized book reviews by another. Does this method offer a valid alternative to the self-respecting preacher? No! Book-reviews cannot permit a preacher to maintain his self-respect—nor the respect of his parishioners. It would probably be said of him, "as a preacher he makes a second-rate literature lecturer." And, whether we believe it or not, people still expect a preacher to deal with the Christ and his Gospel, the ideals to which he has avowedly given his allegiance when he took the orders.

We might go on indefinitely discussing alternatives, but that would not help us in this all-important matter of understanding how we can continue to preach the idealism of Jesus and still continue to be self-respecting men. Once again we must look to the Master himself for our method as well as our content. It is he alone who can show us how to present his ideals to that lad who was so eager to know what was implied in the Gospel message for his own life, and my own life, and your own lives, and the lives of those folk to whom you preach. Take, for example, the method Jesus employed in presenting the applications of the ideals of the words of eternal and abundant life to the rich young man. Jesus was specific in showing what was involved in the acceptance of his ideals. He presented the challenge in concrete and easily understood terms to the youth, and then, because he respected individual personality supremely, he allowed the young man to make his own decision! That is what we are called to do in his stead today. We are to hold forth great ideals to our people, showing them how they are related to their lives, presenting them with the alternatives of acceptance or rejection, pointing out the price that will be exacted from either choice, and then allowing them to do their own thinking and the task of making their own decisions.

But there is one conditioning clause in this method, which if it were not present would allow many of us to say, "Why that is precisely the method I am already employing in my preaching." It is this disturbing personal clause which says, "You may present these ideals in this manner *provided you show in your own life*, even as did Jesus Christ, their application." Long before Christ presented the challenge of the ideal of living only for the cause of righteousness to the rich young man he had himself given up whatever possessions he had. Similarly we are called upon to emulate in our lives the Christian ideals which we wish to preach. Such a requirement makes it a touchy matter when we want to preach

Now page 24, please

HOME AND FAMILY

"THE QUESTION"

Were the whole world good as you—not an atom better—

Were it just as pure and true,
Just as pure and true as you;
Just as strong in faith and works;
Just as free from crafty quirks;
All extortion, all deceit;
Schemes its neighbors to defeat;
Schemes its neighbors to defraud;
Schemes some culprit to applaud—

Would this world be better?

If the whole world followed you—followed to the letter—

Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;
Malice, selfishness, and lust,
Banished from beneath the crust,
Covering human hearts from view—
Tell me, if it followed you,

Would the world be better? *Author Unknown.*

WHO IS THIS MAN KAGAWA?*

BY EDWIN B. CHAPPELL, JR.

Editor's Note. The visit of Toyohiko Kagawa to this country would probably have caused comment of various kinds as his journey progressed; it will be commented on much more extensively since the effort to prevent his entry at San Francisco failed to achieve its purpose. And whether or not that effort was prompted by motives that remained unexpressed, there will no doubt be many who will view him with suspicion, and who will feel that he ought not to have been admitted. There will be those who do not like him because he is a Japanese, who has no business coming here and who should stay "in his place" and teach his own people. There will be those who do not like him because he is a "radical" and preaches ideas that are "subversive" because they happen to oppose powerful interests which are exploiting the masses of the people. There are even those who do not like him because he "believes in evolution"!

Over against all this we present in the following a picture of the man as he is, of what he has done for his own people, and of what he wants to help other Christian people do for themselves. As this great Christian leader begins his labors in our midst, let us look at and listen to him, not in the light of what we may have been led to think of him, but as a sincere child of God who is burning up his life in the unselfish service of his Lord and his fellow-men.

Born out of wedlock to a rich and renegade father and a geisha girl on July 10, 1888, Toyohiko Kagawa caught an early glimpse of the severe life that he was destined to lead.

At the age of four, when both of his parents had died, he was sent to the small and desolate community of Awa to live with the legal wife of his father and a foster grandmother. He found there no love, no friendship, no congeniality. As an unwelcome stranger he suffered a torrent of abuse that would have crushed the spirit of most boys.

His only companion was the great mother Nature, to whom he turned with pathetic enthusiasm—a love that has grown stronger with the years.

He was long in escaping the loneliness that developed in Awa. Even when he was placed in a boys' school at Tokushima, a large city on the island of Shikoku, this loneliness haunted him. The lessons learned from Nature, plus the long days with his own thoughts, placed him far beyond the ken of his schoolmates. To them he was queer, too mature, too serious. To him they were rowdy and utterly lacking in ideals.

Then he came in contact with the Christian missionaries. He found cheerful homes. He found stimulating conversa-

tion. He found music and laughter. In the homes of Dr. H. W. Myers and Dr. C. A. Logan, the young student Kagawa began to sense something of the joy and privilege of living.

There was a Book that he read in these homes, especially the passages in it that told of a God *who cares*. He read it eagerly, enthusiastically. He memorized passages that were to change the course of his life. Out of it came the prayer, "O God, make me like Christ." Out of it, too, came a new Kagawa, a Kagawa with a purpose in life.

At seventeen he entered the Presbyterian College in Tokyo, but not haphazardly. From the beginning he looked on the beggars and the underprivileged and the sufferers as his special charges. Stricken with tuberculosis in his second year, and forced to regain his health in an isolated fishing village, he shared everything with destitute fishermen who were his neighbors. He worked furiously at writing, little realizing that the words he formed with a Japanese writing-brush over the printed pages of old magazines (he was too poor to purchase paper) would later make his name known over the entire world. He studied the causes and the effects of poverty, he wrote incessantly, and he dedicated his life anew to the cause of the underdog.

The victory over tuberculosis was gained after a terrific struggle that only Kagawa can reveal. Shortly afterwards he went to Kobe Theological Seminary where "Shinkawa" called him to a life that has had few equals in the experience of Christian men.

THE CALL OF THE SLUMS

A few years ago the slums of the principal cities of Japan were unspeakable. Thousands of people were jammed into vile-smelling houses, six feet square, without light or air. These houses faced on unpaved alleys three to six feet wide. The filth and the stench were nauseating.

The scum of the land found shelter in these pest holes. Criminals and prostitutes and seldom-employed laborers slunk in and out of the alley-ways to their miserable quarters where the most dreaded diseases were as common as the rats and vermin which infested the districts. Such a place was Shinkawa, in Kobe.

During his senior year at the seminary he passed much time teaching and preaching in this district. But this was not enough. He wanted to share the experiences of the creatures who made their homes there. He wanted to provide a place where they also might learn the law of love and story of the "God who cares."

So he left the clean and airy rooms of the dormitory, against the protest of his friends, and moved into one of the dark hovels where he was to pass the next fifteen years of his life.

He began immediately to share his cramped quarters with the destitute. Drunkards and criminals were his guests. Sometimes they stayed only for a night or so; sometimes they lived with him for weeks, even years! Kagawa asked no questions, made no demands. The more revolting the case, the more was he determined to show the love of Christ in his conduct.

Soon there was quite a company in this Kagawa hostelry. His total income at the time was about ten dollars a month—a niggardly sum with which to feed these hungry mouths.

Kagawa's enthusiasm knew no bounds. He gave away

* Courtesy of Cokesbury Press.

his clothes, he housed ten destitute men under his six by six roof, he nursed the sick, providing food and medicine, he conducted and financed many funerals. Short of funds, he begged his moneyed friends to come to his rescue. And every morning and evening found him on the narrow streets preaching the love of Christ.

Criminals and bullies cursed him and threatened his life. He was subjected to all the devastating diseases of the district. Men called him a fool and a hypocrite. But it didn't matter, "... because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted."

SUCCESS

One day the editor of an influential magazine, in search of feature material, called at his slum residence. Could he write something of his experiences? Did he have ideas that might be worth passing on?

Kagawa had the answer close at hand. It was the story he had written years ago when fighting for his life in the sea-coast town. In a moment the editor had the first of the Kagawa manuscripts in his possession, a work that was the beginning of the spread of Kagawa's name and reputation from the confining boundaries of Shinkawa to the furthestmost parts of the Empire—and then of the world. After it had been published, this dusty manuscript, a novel that had lain so long neglected in the hut in the slums, sold more than 250,000 copies!

Success in this direction, however, only caused him to drive the harder. It meant additional opportunities to help those whom he loved. It meant the privilege of writing with the happy realization that the words he fashioned on the long sheets of white paper might some day cause others to catch the gleam that was in his own heart.

So he carried on relentlessly while ruffians broke up his meetings and criminals threatened his life, chasing him with their knives. The organizers of vice ridiculed his efforts and his sincerity, growing more violent when they saw that it would take more than ridicule to stop him.

Kagawa said simply: "Those who are engaged in social reform and attempt to remake society must expect opposition and rough handling."

MARRIAGE

In 1914 Kagawa was married. The young woman had been converted under his preaching and willingly turned from the beautiful wedding ceremony in the home of their missionary friends to the same hovel that her husband had been occupying.

She found nine sick and poverty-mad people in the hut when she reached there, but she straightway set herself to the task of transforming the hut into a home. Since then she has shared the worst and the best with Kagawa, a companion who has never once failed him.

Kagawa came to America in 1917 and studied for two years at Princeton Seminary. On his return to Japan he and his wife once more entered the slums and took up where they had left off. But this time Kagawa was more concerned about the causes of poverty and the modern movements that seek to remove them than he had been in the first hectic days of his ministry.

He investigated all the slum areas of Japan; he visited and talked with tenant farmers who were working two-acre farms under the most distressing conditions; he mingled with the workers on the docks and in the factories. Stronger and stronger grew the conviction that the laborers and the tenant

farmers and the underprivileged of all classes must pool their interests in order to improve their conditions.

But through it all he has fought the Communist program with all his strength and soul because it turns its back on Christianity. He says: "Karl Marx was an excellent pathologist. He diagnosed the ills of society correctly, but he had no therapeutic power. The spirit of Jesus Christ is the real spirit of social reconstruction."

PERSECUTION AND RECOGNITION

As early as 1921 Kagawa was sent to jail for the part he played in the Kobe Dock Yard Strike. From that time on he was a marked man in police circles. He was followed and hounded unceasingly. The government was afraid of him and of his power with the people. But a few years later the same government, following the great earthquake in Tokyo in 1923, invited him to sit upon the Imperial Economic Commission, and later upon the Government Commission on Unemployed. His experience, his vast reading and research, and his undeniable sincerity won for him the recognition he so richly merited.

His influence in behalf of Japanese labor has been colossal. No other man has so helped to shape the labor laws of his country. None other has been so bitterly opposed, and so richly rewarded. Many of his projects have yet to catch the popular imagination. Only a few of his goals have been reached. But he never loses the ardor that has yielded such abundant harvest for his underprivileged countrymen.

To enumerate Kagawa's many projects—his churches, hospitals, social centers, Kindergartens, consumers' cooperatives, Gospel schools, publications, and experimental villages—would require a small volume. They are all kept alive through the donations that come in from many parts of the world to the Kagawa Fellowship. Kagawa himself is the chief contributor to this fellowship. All of his earnings, except a mere pittance for the needs of his family, go to the fund which maintains this wide and diversified and tremendously effective program.

The source of the amazing energy needed for the leadership of this program is a secret. In spite of bodily handicaps he does the work of six men. On a recent tour of Australia and New Zealand, he spoke 268 times in less than four months, reaching nearly two hundred thousand people. His itinerary and speaking program for the United States on his present tour call for three and often four talks a day between jumps of several hundred miles. And all the while he will be writing articles for his own and other publications, keeping up a world-wide correspondence, making important decisions, and taking time for prayer and meditation.

A WORLD CITIZEN

But while this unusual man, upon whose activities the eyes of the world are fastened, is primarily concerned with distressing conditions in his own small empire, he is constantly reaching out to include all mankind in his plans for a world brotherhood. Kagawa is too big for one nation. He is a Christian internationalist.

He would build a new social order the world over. But in bold letters on the corner-stone of the structure he would chisel the words, THE LOVE OF CHRIST. Communism? Not according to the modern interpretation of that word. His is the communism of the early Christian church, the communism of Tolstoi, the communism of those who have believed in the evolutionary, not the revolutionary method for bringing relief to a weary world.

Concluded from page 21

on the socialization of salaries, or the glory which comes in serving a small rural home mission church, and many other things of a similar nature. You see, it might mean that we would have to be willing to socialize our own salary, or that we ourselves should serve in a rural church in a way that would show clearly that we did regard it as a glorious privilege, and not something to be gotten away from as soon as possible. Only when we *show in our own lives* something of the idealism which we preach can we go on preaching these ideals as self-respecting preachers!

This last step is obviously the most difficult of all. Last steps are always the most difficult. The step to the cross was undoubtedly harder than all the ones of the triumphal entry taken together. The step toward Christian unity which requires that a denomination lose its time-honored name and individual identity is much harder than the one which allowed it to be listed as a cooperating body in the Federal Council of Churches. But I know of one way in which this last step was taken by one Christian preacher which I want to share with you. It involves becoming a fool in the estimation of the world for the sake of Christ. It means defying social custom, and even church custom, but the principle, if pursued as it may apply to us as individuals will allow us to preach the ideals of Christ without having that ghastly feeling of hypocrisy which comes to us now and again when some one comes to us and asks, "What does the application of that ideal mean in your life from day to day, and what will it mean in mine if I decide to accept it?" We will know the difference

between saying, "Lord, Lord" in pious platitudes, with variations on the same theme, and the feeling of victory that comes when we know we have done something of the will of God in our own lives and have presented the challenge of doing his will clearly to the folk to whom we address ourselves from our pulpits.

This possible solution is suggested in the following episode related by Esther Turner Wellman. As she looked upon the man who stood before her in the pulpit in dark blue trousers and a stiffly starched white coat, she confesses that the thought came to her: "What poor taste!" If it had been a dark blue coat and white trousers the effect might be pleasing—but this combination, "Terrible!" Just then the man took up the Bible and began to read the lesson for the day: "He that hath two coats, let him impart to him that hath none." The man confessed that these words had troubled him. Then, as the missionary tells it, he added, "I met one of my compatriots on the street this week shivering in the icy chills of hookworm and malaria. He had canvassed the beautiful homes of San Juan looking for an old coat. No one, however, gave him food or clothing. He did not come to our home. He knew our poverty. He asked nothing. But those words of Jesus—how they tortured me! So I took off the coat that belonged to these trousers and wrapped him snugly in it. I really needed the coat to my only suit, but I couldn't face you today and teach this lesson unless I had given that coat to that man. The words of Jesus—how they have tortured me!"

And Jesus said, go thou and do likewise!

DENOMINATIONAL

Called Home

Rev. Herman Walz, Em., passed away at the Deaconess Hospital, St. Louis, Sunday afternoon, Dec. 22. The obituary will follow.

Installations

In accordance with the instructions of the respective district presidents the pastors named below have been installed in their new charges.

DEC. 8, 1935

Rev. Albert Beutenmueller, St. John's Church, Payette, Idaho, by Rev. Chas. Warber.

DEC. 10, 1935

Rev. Albert Beutenmueller, Sugar City, Idaho, by Rev. Chas. Warber.

DEC. 15, 1935

Rev. G. F. Hahn, St. Paul's Church, Manheim, Ill., by Rev. E. H. Dickbernd.

Statistics of the United Church

The Executive Committee of the General Synod recognized a year ago the impossibility of having uniform statistics for the year 1934, during part of which there were two separate denominations, and part, a united Church. However, it appointed a committee which made a thorough study of denominational statistics from many angles. This committee, which included Stated Clerk Stein of the "R" Group and Secretary Vieth, statistician of the "E" Group, submitted its report to the Executive Committee recently. The Executive Committee gave it careful consideration and has adopted forms of statistical blanks which include practically all items that were parts of the statistics of both groups in former years. Occasion was taken to clarify several points, to omit one or two comparatively unimportant items

from each of the former tables, and to include a few that have proved of special value in one or the other Group. It will thus be possible to have uniform statistics for the whole denomination for the year which ended December 31, 1935.

THE PROMOTION OF CHRISTIAN STEWARDSHIP

The promotion of the principles and practice of Christian Stewardship is to be given renewed and increased attention in our united Evangelical and Reformed Church. The Executive Committee of the General Synod recently chose a Committee on Stewardship, four members from the "E" and four from the "R" group. The Committee met on November 22nd and spent the day making policies and plans unitedly. Each member of the Committee will do some special work through channels to which he or she has access, and the promotion for the present will be more or less from the "E" and the "R" offices, but with only one program. This will aim to reach ultimately the last member of every congregation. The first feature of the program which, be it remembered, is only part of a larger whole, will be the Stewardship Essay and Poster Contest, in which the whole denomination will participate, from January 1 to March 15, 1936.

William E. Lampe, Secretary.

Eden Seminary Convocation

The annual convocation of Eden Theological Seminary will open on Monday evening, February 17, 1936. The program will extend through Tuesday and Wednesday, coming to a close at noon on Thursday, February 20th. Among those who will have important places on the program are Dr. Albert W. Palmer, president of Chicago Theological Seminary, and Dr. H. Richard Niebuhr, of Yale Divinity School. Other speakers are to be announced. All pastors are cordially invited to attend.

The Convocation Committee.

The Elmhurst-Eden Advance

Correction: In a recent article in which we enumerated the various scholarship foundations made available by friends of the cause within our beloved church, an error slipped in for which we duly apologize.

The late Mrs. Egelhoff Smith was a member of St. Peter's Church, Rev. Paul Hausmann, of Louisville, and not as stated in the article and in the catalog, a member of St. Paul's.

Please pardon this oversight and take note of the recognition duly made to this generous member of St. Peter's Evangelical Church of Louisville, Ky.

OUR LARGER KINGDOM SERVICE

Releasing God by Giving

God depends upon us. Without us his work is left undone. God acts through human beings. Only as we take or send God does he reach his other needy children. Only as we pray, pay and go can some one be helped.

When Robert Morrison went to China, did God come to that land? When Livingston went to Africa, did God come to that dark continent? When our sainted Rev. Oscar Lohr went to the Central Provinces of India was God brought to those waiting children? With our missionaries in darkened Honduras goes healing and help to many sick in body and soul. Take our consecrated home missionaries out of their respective fields and many will not know the love and life of the Father.

Don't you see, kind reader, how we can take God to those who need him? Or how we can prevent God from going? We who send our missionaries, ministers and other workers to the Christless and the churchless at home and abroad have in our power the sending or withholding of God, the healing, teaching, helping and loving God. What a privilege and power rest in our hands! And what a responsibility!

Some years ago a young physician responded to our call for a medical missionary for India. Our Board of Foreign Missions found him qualified and eager to go. But—there were no funds. This young man would gladly have brought the knowledge and healing power of God to the sick and despairing in India. But some one was withholding the funds from the red side of the envelopes or otherwise failing to give for "our larger Kingdom service." Thus God could not go to India.

Today God could be doing much more healing and saving work in our mission fields at home and abroad if "some one" would release him by giving. Is that "some one" you?

Reports show there are churches among us and members in all churches who give little or nothing for "our larger Kingdom service." In so much and just so far is God kept from going.

How we should thank God that he has put into our power this divine privilege of releasing him, making it possible for him to go to his other needy children. Thus we are co-laborers with God.

Jesus died upon the cross for *all*. But not until some one goes will some know. Redemption was gained for *all*, but some will never be free unless some one goes. God has decreed that *all* should know his love and will, but some will never know the Father unless some one tells. It is the Father's will "that not one of these little ones should be lost." But they are, because some one is failing God.

Don't you see how all this takes, not only prayer and willingness, but money to pay the way and expenses. Let us realize how sacred and powerful money is. In the hands of the consecrated Christian it becomes the divine means of releasing God. Your nickle, dime or dollar can be the sacred means of bringing God to some of his suffering and lonely children somewhere.

Can we do less than give something every Sunday through the red side of the duplex envelope or otherwise for this holy cause of sending the healing and helping God out into the world?

"O Zion haste, thy mission high fulfilling,

To tell to all the world that God is light,

That he who made all nations is not willing

One soul should perish, lost in shades of night.

Give of thy sons to bear the message glorious;

Give of thy wealth to speed them on their way;

Pour out thy soul for them in prayer victorious,

And all thou spendest Jesus will repay."

Kingdom Service Committee.

Our Colleges and Seminaries

Elmhurst College

CHRISTMAS AND NEW YEAR

Our Christmas wishes for the college family, about to scatter for two weeks and then to return on January 6, 1936, we clothed into these words, repeated because they might mean something also to our many friends here and there:

Because Christmas signifies the coming of God to man, because Christmas convicts us of our own waywardness and opens our eyes in disillusionment regarding the startling and terrifying events round about us in unemployment and confused grasping for ways out of misery, hunger and uncertainty; because Christmas establishes for the believing and childlike once for all an inseparable bond between God and man, which can be made more binding by our readiness to trust and obey, therefore we wish for you (our readers) such joyous abandon of self as to catch the real meaning of Christmas. Then shall we achieve such complete realization of the high and holy as is not deceived by the popular and low, such an appreciation of the opportunities which are ours in character, culture and Christianity made available by those who care, and care for us specifically, as not to lose sight of the pain and anguish by means of which they are being made possible.

And so, as tiny Tim observed: God bless us every one.

ACKNOWLEDGMENTS

This is the season of tender regards, but let us not permit ourselves to become too sentimental. Facing bare facts, we cannot but acknowledge the splendid cooperation of our Board of Trustees, which met three times during 1935, and particularly the members of the Executive Committee who met monthly. Faithfully they gave thought and attention to matters of serious import. You may know these fellow-laborers of ours, but it will do no harm to present them again: Dr. J. L. Ersnt, Dr. F. Frankenfeld, Dr. H. Niefer, Mrs. Pauline Pister, W. L. Woldhausen, and F. W. Rasche. The other members which met with these recently (Dec. 10) are Dr. W. F. Mehl, Pastors J. P. Meyer, F. H. Klemme, F. J. Rolf, Erwin Koch, Dr. J. Kircher and Messrs. Paul Jans and H. C. Schumacher.

Customarily we also recognize at this particular time the fine spirit in evidence among our local staff. Without them it were indeed difficult to keep this institution running so smoothly. Here they are: Emil VonderOhe, Paul Hein, Max Woeller, who make themselves so useful about the place in keeping us warm, in keeping things in repair, in watching, in aiding, in the maintenance of the property. Walter Pfaff and Philip Kutz are most ingenious wood-workers, ordinarily known as carpenters, but we would not readily exchange them for any other. Paul Wichmann maintains a reputation for keeping the place clean, assisted by Carl Meininger. Josef Gerlat and Paul Wobshall help in the kitchen and on the grounds. With them we depend much upon these ladies: Mrs. Voigt, in charge of the infirmary and the linen closets, Miss Culley, who keeps the women's dormitory in order, Miss Kilpatrick, our dietitian, assisted in the kitchen by Mrs. Wagner, Mrs. Kleffmann, and Miss VonderOhe. Mrs. Wichmann helps her husband just as cheerfully. In the college office we meet daily Miss Lang, our recorder, and Mrs. Schirneker, the secretary to the president, Mr. Leonhardt, our business manager, and Mr. Tiedemann, our bursar. In the campaign office there are at work untiringly, Earl Kirker, Mrs. Schaeffer, Miss Belz, and Miss Tarbell, while in the field we are assisted by Dr. Losh, Dr. L. E. Kettlekamp and Mr. Allen.

Last but not least we ought to enumerate the membership of the faculty, which after all is next to the students the most important cog in the college machinery, but we dare not prolong this section. We shall have occasion to present them in some other way, but even here we do want to emphasize that their labors are not considered lightly. Our whole church and constituency owes them a debt of gratitude.

In this circle we find represented a variety of talent, but I dare say that all, without exception, stand committed to the spirit of Elmhurst College. Our esprit de corps is essential and manifests itself very largely in the attentiveness to the minor and less significant details of life. No observer, however, will fail to note such a spirit, for it is a reality. Student and professor together may create and sustain this spirit. It is defin-

itely at work among us. May our constituency do nothing to dampen this ardor.

Perhaps a quotation from Berdyaev in his book "The Fate of Man in the Modern World," will help us to make the distinction clear—"To be concerned about my own bread is a material question, to be concerned about the bread of my neighbor is a spiritual question." It is the recognition of this difference that somehow impels us never to lose sight of the fact that even at college we are engaged in a task that concerns the church because it is of spiritual character. Just to stay alive is hardly a sufficient aim for those who again have stood reverently under the sound of the message of the angels "For unto you is born this day in the city of David a Saviour." Those of us who become conscious of needing a Saviour cannot but be ready at all times to face the responsibilities of life with a view to spiritual growth and development, thereby avoiding spiritual paralysis and final death.

It is this spirit that we seek to keep alive on the campus of Elmhurst College and because we do this we do not hesitate to appeal to our many friends to investigate carefully whether or not their sons and daughters could be entrusted to us during that period in life when they are largely susceptible to any and all impressions. It is for this reason that we hesitate not in urging you to suggest even to your friends that those high school graduates who are thinking of going to college should seriously give thought to a Christian college. In this we are safe in saying that at the present time you cannot render Elmhurst College a greater service than by encouraging some youth to enroll as a student here.

THE NEW CATALOG

The new catalog will appear upon your desk at the beginning of the new year. This is much earlier than ordinarily. There is a reason for such urgency. Read it, inquire about it, pass it on to others, suggest that whoever is interested in higher education will find at Elmhurst College a place where the spiritual finds precedence over the material. Even though we are living in the world we are seeking earnestly not to be of the world. To this end may the new year of grace find us bound together in obedience to our Lord and Master, Jesus Christ.

Christmas at Cedar Crest

The Christmas season at Cedar Crest College, Allentown, Pennsylvania, is a very busy one.

The first event, and probably one of the most important, was the "Hanging of the Garlands" conducted by the senior class, which always helps a great deal in bringing the Christmas spirit to the campus. Each year the decorating is done under the leadership of any organization or class which volunteers to conduct it.

On Sunday, December 8, the thirteenth annual college night service was held in Christ Lutheran Church. The faculty and students from the surrounding colleges were invited to attend and Christmas numbers were rendered by students of Cedar and Muhlenberg.

On Wednesday, December 11, the Cedar Crest-Muhlenberg joint Christmas chapel service was held in the Egner-Hartzell Memorial Chapel at Muhlenberg.

Dr. John A. W. Haas, president of Muhlenberg, delivered "The Message of Joy" to the students and faculty of the two colleges. Dr. William F. Curtis, president of Cedar Crest, led in the closing prayer and pronounced the benediction.

The busiest time of the Christmas season at Cedar Crest, however, was the eve of the departure of the students for the Christmas holidays. The first event of the evening was a formal dinner held in Curtis Hall. After the dinner the faculty and students attended a delightful two-piano recital.

At 10:30 the students were taken by bus on a carolling tour through surrounding towns and later to the homes of faculty members in Allentown, Bethlehem and Emmaus, where they sang familiar Christmas songs and enjoyed refreshments. Upon returning from carolling the students in each dormitory had their annual Christmas party under the direction of the house presidents.

And last but not least—on Friday, December 13, the students left for their homes in nine states, where they enjoyed the holidays and returned to school on Jan. 2.—*Mary Hand*, Class of '37.

The New Constitution

GEORGE W. RICHARDS

I

I am frequently asked by ministers and laymen how the new Constitution will be adopted. They fear that it may be adopted by the next General Synod without reference to the Districts and the Classes. This fear is based doubtless upon item 9 of Article V of the Plan of Union, the latter part of which is as follows: "The constitution shall be adopted by a two-thirds vote of the General Synod and shall be approved in such manner as the General Synod shall determine." The General Synod has authority to define the manner of its final approval. To allay any suspicions that the Constitution will be adopted and approved in an arbitrary way and contrary to the way constitutions of the "E" and the "R" group have hitherto been adopted and approved, I wish to state that the Committee on Constitution which met in Cleveland, Ohio, on November 20 and 21, unanimously agreed that the draft of the Constitution after it has been revised and adopted by the General Synod meeting in June at Fort Wayne, Ind., shall be sent for approval to the Districts and Classes. It is hoped that the Constitution will be approved by these bodies in the same way as the Plan of Union, that is, by a two-thirds vote of the Districts of the "E" group and of the Classes of the "R" group. If these judicatories vote favorably, the General Synod, following that of 1936, will declare the Constitution to be the fundamental law of the Evangelical and Reformed Church.

The General Synod of Baltimore, 1902, appointed a committee to prepare a new constitution. It took six years until it was declared adopted by the General Synod of York, 1908. I cite this fact to show that if the Constitution of the Evangelical and Reformed Church will be declared adopted in 1938 by the General Synod following that of 1936, it took only four years for its preparation and adoption. Let us make haste slowly, and yet let us move as rapidly as the consensus of the Districts and the Classes permits.

II

Anxiety has been expressed about the creation of synods to take the place of Classes and Districts, and the grouping of synods into areas. This also is a matter that cannot be finally decided until the Constitution is adopted. The Plan of Union has an article on that issue (Article V, 7). Mindful of this Article, the committee proposes the realignment of judicatories into synods and areas in the interest of efficiency and yet without sacrificing the principles of government of either the Evangelical Synod or of the Reformed Church. The synods will be the only judicatories between the congregation and the General Synod. This reorganization, however, can be put into effect only when the Constitution is adopted and by action of General Synod which may refer the realignment of the judicatories to the Committee on Constitution or to a new committee.

In order that the delegates to the General Synod may have visible demonstration of what is involved in the creation of synods and areas, the Committee will exhibit a tentative diagram showing how the realignment may be made. This proposed scheme is not authoritative and final, but illustrative of what will probably follow if the new Constitution is adopted.

III

The first draft of the constitution is to be printed in time to be submitted to the winter and spring meetings of the Districts and Classes. Their criticisms are to be tabulated and sent to the chairman of the Committee on Constitution. In the light of these suggestions, the present draft will be revised before it is submitted to the General Synod in June.

In the nature of the case, when a union of two Churches is effected there must be giving and taking. Personal preferences must be surrendered in the interest of the Church as a whole. Having followed the making of the first draft of the Constitution and carefully studied the Constitutions of the respective Churches, I feel that nothing essential has been given up by either of the Churches, and that the new Constitution will be a far more effective instrument for the government of the Church than was the Constitution of the Reformed Church or of the Evangelical Synod. But after this is said, I desire to emphasize the fact that no constitution is perfect and final, and that revisions will doubtless be made in later years.

OUR MISSIONARY TASK

FOREIGN MISSIONS, REV. F. A. GOETSCH, EXEC. SEC., 1720 CHOUTEAU AVE., ST. LOUIS, MO.

A New Year's Greeting

to all friends of International Missions. "

"Then shall we know, if we follow on to know the Lord."

Hosea 6: 3.

"Happy is that people whose God is the Lord." Psalm 144: 15.

"In God I have put my trust, I will not fear." Psalm 56: 4.

E. S.

News Items

AT HOME

Our missionaries at home on furlough have been kept busy during the last few months visiting many of our churches in the interest of the cause. *The Rev. H. N. Auler and Mrs. Auler* have been welcomed in a larger number of congregations and are on their way back to Honduras. The Board appreciates their untiring efforts and sacrificial services.

The Rev. M. P. Davis has also been in demand almost continuously since his return from India. During the fall months, Oct. 10th to December 10th he has visited 35 congregations and delivered his interesting and challenging missionary messages in Sunday services and specially arranged meetings, barely finding time for a visit with his family. He has accepted a full schedule of speaking engagements up to the Easter holidays.

Miss Kies, whose health has greatly improved, the Misses Kurz and Wobus and our former missionaryess Mrs. Lang and Miss Kettler, have also been able to accept many speaking engagements and have won many new friends for the women and children in India and Honduras. The Board and the churches visited appreciate their services.

HONDURAS

Requisition for Paving of Streets in San Pedro. Unforeseen items will occur in any budget decided upon in advance of actual occurring needs. The Municipality of San Pedro has begun to pave the streets, and notice has been given our Mission that work will soon begin in the section where our downtown chapel is located. The Conference of Missionaries reports that to the east we have a frontage of 60 square meters, to the south 105, and to the west 55, totaling 220 sq. meters, so that the total paving tax amounts to \$264.00. Since we have no choice in the matter but to pay the bill when the work is completed, the conference requests the Board for an additional sum of \$264.00 on the 1936 budget, to take care of the emergency.

The semi-annual meeting of the Honduras Conference will be held on the Jan. 15th, three days after the expected return of the Aulers from the States.

Arrival of the Essebaggers. A cablegram was received December 25th announcing the arrival of the Essebagger family in India. From Damascus the Rev. Essebaggers wrote under date of Dec. 6: "We arrived safely in Beirut on Monday, Dec. 2, after a most pleasant voyage from New York. We saw a few cruisers on the Mediterranean and many more in Alexandria, otherwise there was hardly a suggestion of the threatening condition of this area. Naples was most subdued and people were not permitted to express themselves on state matters. In this interesting city of Damascus, we are awaiting the trip across the wastes of the North Arabian desert. Due to the heavy rains the roads have become quite difficult. We expect to begin our trip tomorrow. In any case it will be a trying one due to the mud. This area of the desert is not the sand often seen in pictures of the Sahara, but rather a marl which makes a most effective mud. Mrs. Essebagger and I send our most cordial greetings for the holidays and a blessed New Year."

E. S.

Mahasamund News Letter

Children's Day in the Schools. This event has something of the nature of commencement exercises in the schools at home, but takes place at any convenient time during the year, usually in October, with the double object of making the schools popular among people, of whom 95% are illiterate, and also of keeping in touch with former pupils and getting them interested in vil-

lage uplift work. In India there is no compulsory education, and the majority of people are not interested in education, while the teachers are below the mark. Education is all uphill work! Nevertheless, I was able to observe that there has been considerable improvement during the past 20 years.

The exhibition of garden products and handicraft work by both former and present pupils of the school formed an item on the program of every school. Many of these former pupils are now middle-aged men. As for girls, the people can see no need for the education of girls and hardly a school can be found where half a dozen are enrolled. An education would make them into "ladies," and the future husband (in spite of the Anti-child marriage Act many still get married when mere children) wants a wife to cook his food, sweep his house, and work in the field. In this land, where cultivation is of the most primitive kind, it is surprising that there really are some village industries; of course these, too, are of a very simple nature. Prizes for the exhibits were collected from local village headmen and other wealthy people, and this was done in my presence. Here all farmers live in villages. Wolf-Cubbing (two organizations, the Wolves and the Cubs, doing work similar to Boy Scout work here, among older and younger boys) is practiced in all the schools and a number of the pupils have earned badges. The public was entertained with various games and plays and several hundred people gathered to see the performance. The Scout Master for the Mission District, a former Catholic priest, took charge of the program and helped the local teachers in the arrangement. The gramophone supplied the music. Former pupils joined in various Indian games and also in a tug-of-war. Then came the speeches. Addresses were given on scouting, village uplift, the need of education, etc. Former pupils were advised to form societies for social and economic improvement, and to make use of the school library for their further education. Some local leaders of the village also made speeches. In the evening an illustrated lecture was given on village uplift by a government official. The whole affair lasted about four hours. Then sweets and the prizes were distributed.

It was surprising to note how well several of the former pupils knew some of the Bible stories. The teachers are expected to visit the former pupils once a month, distribute leaflets with the Christian message (for all are non-Christians), sell tracts and New Testaments, and speak to them about the need of their souls. Many profess to believe in Christ, though they are not baptized Christians. Some of the untouchables who have been in our schools are now well able and have the courage to answer the arguments of the Hindu priests.

That a new day is coming tending toward a breakdown of caste rules is shown by the following incident. While on this tour visiting the schools I had the Deputy Inspector of schools and the assistant agricultural superintendent, both Hindus, with me. These high-caste men ate with me and took food from my table, which is forbidden by their caste, and they were not afraid to tell it to their caste-fellows. Both of them are former students of mission schools.

H. A. Feterabend.

Week-Beginnings in Puerto Cortez

Not of week-ends but *week-beginnings*. Note, however, that they are *week-beginnings*, and not *weak* ones. There's nothing weak about them, you'll have to admit.

Every week-beginning, or to be more explicit, every Sunday afternoon at two, I'm waiting for the train that will carry me to Puerto Cortez. Two hours' ride and I'm there. Right to the chapel I go, for Sunday school starts at six. Little children run out to greet me and to tell me that they are going to eat supper early to be "on time," for being "on time" is a vital issue just now. Don Eugenio, our Sunday school superintendent and preacher, arrives at five-thirty from La Lima. Perhaps there will be 45 in Sunday school, perhaps 60, for this happy Sunday school of ours in Puerto Cortez is just a six-months' old school. At seven o'clock Sunday school is dismissed, and evening service begins. With the announcement of the very first hymn, and often

before, the mosquitoes also begin to arrive. I play the organ, whack mosquitoes, and play the organ some more.

After service I may get into a car and drive down, down into Port, until auto road gives way to railroad track, and auto service to hiking. Suit-case in hand I come to a little cottage near the sea, full of light and warmth of welcome. Friends await me there, Catholic friends, extremely Catholic friends, with the best of American suppers and cream. Or I may follow the railroad track still farther and sleep at the Fruit Company Hotel. Or I may spend the night near the chapel, in the home of newlyweds, native Christians, and if I do, Mamma Kitty and her four little kittens, the ugly looking dog, and Poll Parrot must needs be rooted out of my sleeping quarters—but it's all in the game, and it's fun. I'll have beans for breakfast, too, and enjoy them.

At six on Monday morning I'm up. It's nice to visit—before the sun adds too forcibly to the glare of sand and sea. And oh, the number of homes there are to visit, and the variety! I find myself in the most squalid of tenement houses, in little cubby holes back of saloons or stores, in dentists' homes, in the home of the chief of police, in the luxurious home of one whose name is often in the society column. I find myself speaking English to the Americans and to the Negroes, Spanish to the nationals. I'm often startled at the questions asked, moved to tears by the heartaches laid bare, driven to prayer for wisdom in dealing with each soul, each problem.

Noon brings a time of quiet and rest, for I will sleep at noon, no matter what come. Two-thirty finds me in the back-yard of our little chapel close to the sea; a group of teen-age girls with me, and the finest of helpers, Dona Ana. Some are sewing; some are learning to read. Between times they are talking, as girls the world over will talk, of dresses and beaux and fun. We bide our time, it isn't long before we, too, are talking with them, and leading them from the lightness of it all to an earnest consideration of all that is pure and lovely and good for the making of happy girlhood.

Perhaps there will be time for a visit or two before supper. Supper on Mondays is always in the home of one of our native Christians. Her yard is a swamp, her home a humble one, her supper cinnamon tea, beans, and bread; but I'd miss something, a beautiful something in the way of Christian love, were I not to go.

Six o'clock brings me back to the chapel, and to the happiest time of the day, for it is then that I teach the group of 15 who are preparing for baptism. There's nothing sophisticated about this group; they are so frank that they are positively delightful. If I speak of taking the name of the Lord in vain, they'll exclaim: "Why, we never knew that that was wrong. We've done it all our lives." When I speak of loving one's enemies, of never failing to speak to and love those who hate us, I find them actually counting on their fingers the number of persons they have not been greeting. If I speak of offerings, of robbing God, the frankest will say: "There's no doubt about my having robbed him; I've never, never put a penny in the offering."

After baptism class comes another evening service, and somehow I'm always ready for bed just after. At five o'clock on Tuesday morning I'm up; at five-thirty we are on the train; at seven we're in Baracoa Junction. New Baracoa Junction is a tiny place, with just a few Company houses and a few manaca shacks, but it has the most interested group of little children in it that I've seen for a long while, and that's saying a lot. Our hour's wait for the train that will take us home to San Pedro is filled with Bible stories and songs for them; it doesn't seem an hour at all.

Nine-twenty finds us in San Pedro. I unpack my suitcase and put it away. That it may rest until the next week-beginning? Hardly, for it often has to travel near and far before then; but to let it dream for a moment of happy children, thirsting grown folks,—in other words, of Puerto Cortez.—*Elise A. Goepfarth.*

Tilda News Letter

During June, July and August we had our biennial hill leave. Getting in touch with missionaries of other denominations, attending conferences, conventions, and other social activities combined with the good refreshing hill air, fresh fruits, and vegetables gave us new strength, ambitions, courage, and faith to go on with our work here. During our absence Sister Alma Jungermann

and Dr. Jewan Mall carried on here. On our return we noted several changes. Two more fine houses had been built by our compounders, which makes us quite a little village of Christian homes. Our nurse Elizabeth married one of our compounders. Thus another home was established, we hope, to the glory of God. Five new boys have entered the first year nursing class.

Our first well was bored to a depth of 40 feet. Here we struck a flow that gives us about 12 to 15 feet of water. This we considered very satisfactory for that well. The new well was also bored but this gave us much trouble. After going through about six feet of dirt we came to a stone a foot thick, then more dirt, then another stone and more dirt for about 18 feet. This made it impossible to put in a casing. We decided to start again with a larger bore. We had the pipe sent from Nagpur, but before the drillers got around the rains had started and we will have to wait again until next year. All this time the construction of the doctor's house continued slowly and will soon be ready for occupancy. The wards and hospital buildings were all wired for electricity. Now the X-ray will soon be a part of our equipment. Time and again we would have been able to serve better if we had had one on hand.

The beginning of the rains brought a great increase of patients. Usually there has been a decided drop of patients at this time, but at the present writing (late in July) all beds are taken and practically all available floor space also. There is a decided need and great opportunity for personal work among our many patients, and to this end we have called Habel munshie from Hermie to assist. In return we supply a pastor for Hermie twice a month.

E. W. Whitcomb.

Tilda Anniversary

St. Paul urges us to forget the things that are behind and this advice might well apply to people possessed of the same restless zeal which characterized the work of St. Paul, but the more sentimentally inclined love to look back now and then, and there is nothing in the Bible to indicate that those who stop momentarily to look back will suffer the fate of Lot's wife. Looking back is not some dreaded narcotic which would deaden all further ambition to go forward. Hence, the suggestion of some of our Indian workers that we have some sort of a celebration to mark the close of six years of work in Tilda and the beginning of the seventh, was received with hearty acclaim by the entire hospital family.

At home, this type of anniversary celebration would possibly resolve itself into a special service and an all-important banquet for the workers. For weeks, decoration, program, and menu committees would be busy, not to forget the selection of the inevitable after-dinner speaker, chosen because of his ability to sing peons of praise for everybody from the pastor to the janitor. We would probably wind up proceedings with a group of "pep" songs, cheers for this or that organization with a final grand gesture of having the cooks and waiters line up in the banquet hall and "giving them a hand." A local scribe would write up the affair for the town "Bugle" or "Trombone," winding up with a grand flourish so familiar to all of us. "Everybody did justice to the bounteous banquet and a good time was had by all."

This sort of an affair certainly would be pleasing to our vanity but would be strangely out of place in India. We confined our celebration on Oct. 1 to an afternoon tea in the bungalow garden. Here the hospital staff, workers and their families gathered at the close of the day's work to express gratitude to God for his blessing on the work and to express appreciation to Dr. and Mrs. Whitcomb and Sr. Alma Jungermann for their untiring and courageous effort to bring about the realization of a hospital center which progressively is influencing the lives of the people of this area for good. We sat about small tables and drank tea which was not too strong, ate Indian cookies which were not too hard, listened to speeches which were not too long or flowery, and sang songs which were not too discordant. Certainly we can say, "A good time was had by all."

Just six years ago Dr. and Mrs. Whitcomb and Sr. Minnie Gadt arrived to begin a work which, under God's hand, has experienced a remarkable growth. Sr. Alma Jungermann replaced Sr. Minnie Gadt three years ago, when Sr. Minnie went home on leave. Dr. Lang had dreamed of Tilda as a hospital center and during his stay in India a bungalow was built and hospital

THE WOMEN'S PAGE

As the Days Unfold

By NORMA MEYER SCHUH

The first thing that a New Year does to most of us is to remind us to set the inner rooms of our minds and souls in order. For we realize that we cannot give forth happiness until we, ourselves, are loving. And, unfortunately, there are so many enemies of happiness and love that are common to us all, whether we see them at work or not—mean little moths eating our clothing in the dark!

Maeterlinck observed, "Each of us has to seek out his own special aptitude for a higher life, in the midst of the humble reality of daily existence." And we must agree, there is no grander spectacle than that of a human being girding his loins for the battle of life—"his soul on fire with enthusiasm for victory and all barriers crumbling beneath his feet."

Success yields to persistency. It yields to the going to the end of "the long pull, strong pull and pull all together." A Negro expressed it in a well but homely way: "Dat word persistency? It means to take right hold and hold fast, hang on and nebber let go." Holding on until it is yours! The angel will go, if you will let him; but Jacob wrestled with him and compelled him to stay or bless.

Old-fashioned New Year's resolutions lost their popularity because we failed to put the teeth of purpose into the object sought. It was not the resolution's foolishness but its hopelessness which caused it to become extinct. How easily we broke it and what discouragement followed! We failed to cry aloud, "I will not let thee go, except thou bless me!" It seemed to us, after our deliberate "I resolve" had smashed to bits, as if we had lost all strength and interest to cope with situations which demanded *will power*. Not so happy an outlook, was it, for a "Happy New Year"?

However, the N. Y. R. (New Year's Resolution) comes from excellent lineage! It represents fine desires to set our habits in order, so as to *have and keep and give forth undamaged happiness and love*.

Like every other sane person in the world, the main object of your life is the attainment of happiness. Perhaps you desire bodily health, a big bank account, fame, popularity, education, a sparkling personality, or the power to be of public service to your community or the nation. But! Behind each and every one of these motives there is the predominant wish: *the desire for happiness*. And, happiness consists in that pleasant feeling which you experience when you have been *successful* in realizing some great purpose or desire.

What was at the bottom of your and my failure to keep January resolutions? Well, it is only recently that a new truth along this line flashed upon my consciousness!

Out of twenty women whom I asked to express their opinions as to "the least desirable of months," seventeen voted, "January." The replies to my second question: "Why do you dislike this month?" were interesting. They covered a variety of January troubles which, because of their human element, I cannot resist quoting. One woman blamed her January woes upon the "aftermath of too extravagant Christmas holidays." Others mentioned "overdrawn bank accounts," or the "horrors of charge accounts" or "incoming bills." Some were haunted by "January illnesses" and "business inventories"; while one wrote, optimistically, "I

building in the process of construction, but he had not as yet begun the medical work here. It remained for Dr. Whitcomb to have the joy of seeing the first patient wander uncertainly, hesitantly, and fearfully through the gates of the hospital compound. The work has prospered. More buildings were erected, the staff was enlarged, an Indian doctor and nurses were added, the church building was erected. Patients have come in increasing numbers and the end is not yet. This work owes much of its success to the support of the Medical Missionary Society and other friends at home who have been tireless in their successful efforts to create a real medical missionary consciousness among our people.

Under the guidance of Sr. Alma, a worthwhile program

think we could stand all of January's fuss and worry, if we had more of God's fresh air!" A more significant reply was this: "Really, this is the one month of the entire year in which I usually feel near to suicide!"

Now, what chance did an N. Y. R. have against such mental and spiritual morbidity? Is it any wonder that folks wanted to steer away from "resolutions"—which were made in enthusiasm and ended in ennui?—

On the other hand, shouldn't we, *because* of growing January despondencies, have *something to cling to*—some "happiness guide" that is not too taxing nor too strict for mental comfort? Something to buoy up the drooping spirits and lead us back to moral safety?

Perhaps my plan will suit your needs.

Instead of concentrating upon a single "resolution," try a more amiable *group* of "guides". Make a "Happiness Chart" by jotting down ten good guides for 1936. At the close of each day, have a short period of meditation in which you find time to check your "average" for that day. If you have failed on one or several points, there is an interesting *challenge to do better* on the morrow. None of that utter hopelessness in which you were wont to exclaim, "Now I've done it! Broken my resolution before the week is over! And what a long wait until next New Year!" Rather, you will consider your chart the spiritual challenge of an Unknown Force. And you will feel that you are, indeed, "the treasure of an unknown God who loves all."

Here is the "Happiness Chart" which I have in mind and which you may modify to suit your needs and aims:

TODAY!

1. Have I been cheerful in all my contacts with my family, friends and co-workers, avoiding all complaints about personal discomfort, illness, losses and heartaches?
2. Have I done some bit of useful work—something of real value to someone or the world at large?
3. Have I been unafraid to *think*, even though the thinking required energy and struggle along an unblazed trail?
4. Have I avoided personal grudges? Have I kept cool and level-headed, granting others the right to be what they are? Trying to arrange how *their* rights and *my* rights can be made to harmonize?
5. Have I been kind enough to show a sense of humor? Have I had the power to laugh wholesomely, without derision or rancor—to ease one person's load because of my smile?
6. Have I avoided spending more than my income? Have I saved, without being stingy? Have I spent, without being extravagant?
7. Have I allowed myself a little leisure with nothing to do? A little snatch of solitude—a perfect mental blank—in which my Inner Self could have a chat with my Soul?
8. Have I managed, today, to have one glimpse of *beauty*? A bit of choice poetry, a picture or other handiwork wrought by man? Have I carried, to my humdrum task, one beautiful thought?
9. Have I stopped, in my mad rush of work and worry, to *feel the presence of God*?
10. And have I, today, shown patience to *strive and wait* for the coming of these things—with the wisdom to know them when they come?

shaped itself. Mr. Crozier, our evangelist, spoke briefly on "Significance of a Christian Hospital"; Mr. James, hospital secretary, summarized the work of the past year, and Dr. Whitcomb disclosed plans and hopes with respect to the medical work. The writer attempted his first talk in Hindi on the subject "Coordination of medical work with Evangelization." Songs were rendered by the church choir and hospital staff.

During tea drinking time, some of the young men obliged us with Indian music which revealed the plaintive, haunting melodies of the heart of India. This was important.

May I be so bold as to close this brief news item with the well known phrase "A good time was had by all"?

Harold Freund.

THE GOSPEL OF THE KINGDOM

Our Sister Churches

Contributors: REVS. RALPH C. ABELE, A. F. DEXHEIMER, JOHN W. FLUCKE, ERNST IRION, THOS. R. MARSHALL, THEOPHIL STOERKER

United Presbyterian

The Board of Administration met recently to fix the percentages according to which the boards and agencies of the church will share in the budget next year. Foreign and American missions will get 82½% of the total amount collected. The budget goal fixed for the year is \$550,000.

Reformed Church in America

At a recent fire which swept through the Sanatorium of the Reformed Church at Midland Park, New Jersey, two women patients lost their lives. Through the heroic work of nurses and helpers all other patients, many of them bedridden, were carried to safety.

Reformed Church (Evangelical and Reformed)

Dr. George L. Omwake has resigned as President of Ursinus College. Few college Presidents have been as successful as he in his administration. During the 23 years of his leadership the enrolment and faculty have been increased more than 250%, the number of courses has been doubled, the endowment has been increased 262%, the value of the plant and equipment nearly 900%, and the total assets more than 600%.

Several weeks ago Dr. John Schaeffer was inaugurated the seventh President of Franklin and Marshall College at Lancaster, Pennsylvania.

The *Reformed Church Messenger* recently carried on its cover a picture of a remarkable group of "regulars" of the Bible School of First Church, Carlisle, Pa. The group numbered 89 and their attendance record ranged from 27 who haven't missed a session for one year, to others who haven't missed for five or more years. One scholar hasn't missed a session for 23 years and another for 39 years.

Presbyterian, U. S. A.

A budget of \$8,000,000 was adopted for the year beginning April 1. \$2,400,000 of this sum has been allotted to the two women's missionary societies.

Baptist Bodies

Iowa Baptists will have a Baptist Center in Des Moines. Mrs. Martha M. Kenyon has deeded to the Iowa Convention a valuable residence in that city, which will become the home of the executive secretary of that convention. Mrs. Kenyon, together with her late husband, have been most generous in their gifts to Baptist causes in Iowa and throughout the world.

The *Alabama Baptist*, on November 7, celebrated one hundred years of continuous publication. It is the voice of the boards and institutions of the Southern Convention and the Alabama State Convention. The editor is L. L. Gwaltney.

The Dominion-wide Union of Australian Baptists recently met in Sydney for their triennial assembly.

Episcopal

The name of Don Carlos Seitz is known to every reader of *The Churchman*, liberal journal of the Protestant Episcopal Church. For some time he was associate editor of this journal, and, until his death on December 2, a frequent contributor. Early in his career as newspaper man and author, Mr. Seitz was associated with Joseph Pulitzer. He passed away at the age of seventy-three years.

The Most Rev. and Rt. Hon. William Temple, Lord Archbishop of York, Primate of England is touring the United States at present. On January 4, he will begin a series of speaking engagements in Chicago. Included in this series are addresses at the University of Chicago and at the Chicago Sunday Evening Club. The Archbishop of York is described as a thorough scholar and a man of wit.

After three years of investigation, an ecclesiastical commission appointed by the Archbishops of Canterbury and York has ruled out the admission of women as priests of the Anglican Church. The commission advocated recognition of the Order

of Deaconesses but added "We do not feel able, in view of the past history and existing conditions of the Christian Church, to recommend the admission of women to the priesthood." In an appendix to the report, the statement is made that the "proposal to admit women to the male priesthood is bound to arouse the resistance of powerful emotional forces."

A Sunday Parish Dinner for the congregation of Grace Church in New York was held for the first time on Sunday, Nov. 17. The dinner was part of a general program to bring the parishioners together in closer fellowship. Following the morning service, in which Canon J. S. Bezzant of Liverpool Cathedral, England, perached, the dinner was held in the Hotel Brevoort. Canon Bezzant is lecturing at Union Seminary.

Disciples of Christ

This is the silver jubilee year for the Christian Board of Publication. Twenty-five years have passed since the first issue of *The Christian Evangelist* was sent out by the new publishing house which came into existence January 1, 1910 through the generosity of one devoted layman, Robert A. Long. His gift amounted to \$404,307.95.

As a result of bequests made to Bethany College, Bethany, W. Va., by the late Edwin M. Rine, that institution is eventually to benefit to the extent of more than \$750,000 from trust funds left by Mr. Rine. Mr. Rine was once offered a scholarship to Bethany College, but chose to take up telegraphy instead; until recently he has served as vice-president and general manager of the Delaware and Lackawana Railroad. His death occurred on his 68th birthday.

Congregational

In the death of Kenyon L. Butterfield, at Amhurst, Mass., on Nov. 25, the Congregational fellowship lost one of its most distinguished and most useful laymen. Dying at 67, he had given 45 years of his life to agricultural education in a career that embraced presidencies of three state colleges in Rhode Island, Massachusetts, and Michigan. For him agricultural education had not to do with a narrow or limited field but rather with processes that were basic to all human life and welfare. This vision as an educator, enforced and directed by Christian zeal gave profound importance to his service as councillor on rural work for the International Missionary Council.

Every year since 1930 the missionary giving of Congregationalists has been from 8.5% to 22% less than the year before. For the first ten months of 1935 the loss is only 3.6%.

Texas District

HOUSTON, TEXAS

Home mission work in Texas took another step forward with the dedication of the new parsonage, of Christ Evangelical Church, Houston, Rev. P. H. Rahmeier, pastor, on Sunday, Dec. 15, at three o'clock.

Rev. D. Baltzer, chairman of the Texas District Board for Home Missions, brought greetings from both the Texas and Central Boards. In his address he pointed to the completion of this project as evidence of growth and stability in the congregation which up to this time had rented a home for their pastor.

After the opening prayer by Rev. M. Ernst of Beasley, the choir of Christ Church rendered a beautiful anthem, and Rev. E. F. Puhlman, Spring, read Psalm 120. Rev. Rahmeier, expressed thanks to First Evangelical Church, Houston, and its pastor, Rev. D. Baltzer, for the gift which made the building possible, and to all the members of Christ Church who helped in the project.

Following the service the ministers and congregation walked over to the parsonage where the dedicatory service was read by Rev. Rahmeier. Mr. Haver, chairman of the building committee, unlocked the door, and the congregation and friends visited the new home, happy that their pastor and family could have so much comfort and convenience. The Bethany Circle served coffee and cakes in the Parish Hall.

The new home adjoins the parish hall now being used for church services, and corresponds to the general design of the whole. The six rooms and bath, with space for another room

to be finished later in the half story above, are modernly equipped with the latest conveniences. The fireplace in the large living room, and the natural pine finish in the study, add distinctiveness to the home. Rev. and Mrs. Rahmeier and Christ Church are very happy, and the mission boards and the Texas District share their joy, and wish for them increased blessings in their new home.

E.

Twenty-Fifth Anniversary of Pastorate

On the evening of November 17, 1935, St. John's Church, St. Charles, Mo., was filled to capacity. The members and friends of the congregation had gathered to pay tribute to many years of faithful service on the part of their pastor. For a quarter of a century Rev. and Mrs. Henry Thomas had witnessed the steady growth of St. John's Church. Increasing years and a slight waning of the buoyancy of youth had prompted them to seek a smaller field of service.

The parting hour had come. It was a service of farewell and one of appreciation. The officiating pastors were Revs. A. H. Franke, St. Louis, who led in prayer; J. H. Overbeck, St. Louis, president of the Missouri District, who spoke of the place Rev. Thomas had occupied in the District and the work he had accomplished in the congregation; George Orlosky, pastor of the neighboring Friedens Church, spoke words of farewell in German. While Rev. Theophil Stoerker, spoke the words of presentation, the president of the congregation, Mr. Reinhard Koper, placed a substantial gift of money into the hand of Pastor Thomas, who responded with words of appreciation.

The service was closed with the singing of "God Be with You till We Meet Again" and the benediction pronounced by Rev. Overbeck.

S.

Our Institutions of Charity

REV. S. KRUSE, 437 W. ROSE HILL AVE., KIRKWOOD, MO.

The St. Paul's Old Folks' Home at Belleville, Ill., was founded in 1926 and was made possible through the generous donation of Mr. and Mrs. Walter J. Kohl, who presented St. Paul's with a piece of property valued at \$18,000 for this charitable purpose. Additional \$20,000 were then given by members of the church and friends for fitting and furnishing the Home, so that St. Paul's Old Folks' Home is a well equipped institution and the pride of every member of the church.

The Daughters of Naomi, with a membership of 258, is active in the support of the institution, spending last year \$76.76 for improvements and furnishings and having a fund of \$1,271.12. The cash assets of the Home amount to \$13,829.37 invested in bonds and a mortgage. The total disbursement were \$4,685.93.

The Home has 14 inmates, one deaconess, Sister Sophia Hubeli, and three helpers. The St. Paul's membership and friends take a lively interest in the Home and remember it with donations and bequests.

We heartily wish the Home well, and expect it to grow to the joy of its sponsors and the blessing of many inmates.

St. Lucas Evangelical Deaconess Hospital, Faribault, Minn.—The depression years have had their effect on this institution as on many others. The number of patients was reduced by 30-400 and 37% of those entering for treatment could not pay in full. The number of patients in 1934 were 1162 and the hospital receipts \$42,760.75, which was about \$20,000 less than in 1929. Donations from various sources were \$523.63, of which the hospital personnel contributed \$198.55.

Synodical Budget

From December 17th to 23rd, inclusive.

Received by the Treasurer, F. A. Keck, 1720 Chouteau Avenue, from the following Districts:

ATLANTIC

Rev. Chas. Enders, Concordia, Washington, D. C., \$74.39; Rev. F. A. Giese, Christ, Baltimore, Md., \$12.29; Rev. Edward J. Paetzold, Emanuel, Irvington, N. J., \$120; Rev. W. E. Bourquin, Bethlehem, Brooklyn, N. Y., \$60; Rev. Wm. L. Moenkhaus, Trinity, Scranton, Pa., \$50. Total, \$316.68.

Designations: Rev. F. A. Giese, Christ, Baltimore, Md., from Mission Study Class,

for Mission to Lepers at Chandkuri, India, \$25.02; Treas. Mrs. Anna B. Wagner, Support of Orphans in India, \$12.50; Jacob Gehron, Sr., Williamsport, Pa., for Foreign Miss., \$5, Pension Fd., \$5 = \$10; Mrs. Henry M. Strub, Immanuel Miss. Study Class, Williamsport, Pa., for Biloxi Mission, \$5.

CALIFORNIA

Treas. Edward G. Heintz, St. John, Los Angeles, \$27; N. N. Oildale, \$15; Treas. Chris. Bundesen, Grace, Petaluma, \$60. Total, \$102.

Designations: N. N. Oildale, for Madeline Island parsonage, \$15.

In 1929 donations amounted to \$2271.00, in 1930, \$1234, and in 1931, \$1014.40. Then they dropped down to \$684.39 in 1932, and \$614.60 in 1933.

In spite of difficulties the hospital carried on nobly. Appreciating the noble effort of the hospital the constituents feel in their hearts that their hospital needs their support and encouragement.

Rev. Walter Merzdorf is superintendent and eight Sisters and eight graduate nurses supervise the work. The training school has 31 pupils.

Income and expenses were balanced, both being \$43,601.90. The average cost per patient and per day was \$3.85. The payroll average per day and patient was \$1.53. The appraised value of all the property is \$244,560.00 and the total debt \$32,401.18. The Deaconess Association has 69 members.

May the good work keep on with good courage and hopefulness. God bless all engaged in this noble work.

Concluded from page 18

and mighty walls dividing the area into sections, such as the "Forbidden City," the "Imperial City," the "Tartar City," and the "Chinese City." Innumerable palaces and temples are scattered about in the city and surrounding country. In the palaces, which are now administered by the Republic, there are priceless treasures of art and the products of the old arts and crafts of China, many of which were formerly the property of the emperors of China.

Outside the city, perhaps ten miles distant, lies the summer palace of the old empress dowager. Whatever the old lady's shortcomings and failings may have been, surely a lack of energy and decision was not among them. She called upon the provinces to supply the funds for a Chinese navy, and in answer to this appeal she apparently received about \$30,000,000. With this money she built this beautiful summer palace, but in order to keep her promise she had constructed a marble boat on the shore of the lake as an ornament to her palace. This marble ship thus represents the "navy" with the above mentioned funds.

I was greatly interested in a visit to the Great Wall of China, about 50 miles from Peiping, with good train service to a very interesting section of the wall. From the railway station one goes back into the hills for about a mile where one has a splendid view of the wall as it winds up the mountain and then down in the valley. It is almost staggering to think that this great wall extends along the northern and northwestern frontier of China for a distance of 1,500 miles. A part of it is even carried over the top of a mountain 5000 feet in height. After seeing as much of China as I have I have come to the conclusion that the Chinese people must just love to build walls and pagodas. Many of the large cities besides Peiping are surrounded by such immense walls, and as for pagodas they are to be found everywhere. The latter are really ornaments to the cities and countryside where they are found, but otherwise they really seem to have little practical value.

To be concluded

Mission Festival

Belvue, Kan., Oct. 6. Speakers: Revs. Schrupp, Seneca; Rinne, Junction City; Moritz, Marysville. Offering, including \$15.22 from the Sunday school, \$158.49.—C. E. Wierth, Pastor.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—Johnson.

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Designations: Rev. F. A. Meusch, St. Marks, New Albany, for Min. Pens. Fd., \$10; Mrs. Anna S. Rewwer, Price Hill Evang., Cincinnati, Ohio, for Digging of Well, Chandkuri, \$5; Rev. G. A. Schmidt, from Missionsfreund, North Bend, Ind., \$5; "Dichter", Dayton, O., \$1, for Home Miss. = \$6.

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Designations: Rev. Erich G. Bizer, Zion Dorcas Soc., Hubbard, for Digging Well, India, \$5.

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Designations: Rev. Aug. L. Brueggemann, Trinity, Hudson, for India, from Virginia, Edgar and Victor Hallmann, \$2.55; Rev. G. A. Schmidt, through A. Ackermann from Schwabenverein, Sabetha, for Home Mission, \$5.

MICHIGAN

Treas. H. J. Marx, Bethel, Detroit, \$200; Rev. W. E. Fisher, Emanuel, Royal Oak, \$17, S. S., \$4.31 = \$21.31; Rev. Wm. Anderson, St. Paul's L. A., Bourbon, Ind., \$40; O. A. Koebernik, St. John, Elkhart, Ind., \$60; Rev. P. H. Konrad, St. John Miss Circle, Elkhart, Ind., \$5; Rev. D. Schlinkmann, St. Peter, Urbana, Ind., \$20. Total, \$346.31.

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MINNESOTA

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Designations: Rev. F. C. Klein, St. Lukes L. A., Eitzen, for Home Mission, \$17.64; Wm. Rupperecht, Thief River Falls, for Home Miss., \$10, For. Miss., \$10 = \$20.

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Designations: Treas. C. G. Harrington, Samuel, Clayton, for Home Miss., \$7.50; Medical Miss., \$7.50 = \$15; Fred A. Schaeperkoetter, Evangelical, Ryors, for Syn. Recovery, \$2.50; Bethel Womans' Auxiliary, St. Louis, for Biloxi Med. Chest, \$2.43; Rev. Paul Press, Friedens Tabea Sewing Circle, St. Louis, for Home Miss., \$10, from Ladies' Aid Soc., for Home Miss., \$10, Ozarks, \$15 = \$35; Henry Voss, St. Louis, for Eden Seminary, \$5; Fred A. Schaeperkoetter, St. John, Woollam, for Syn. Recovery, \$32.50.

NEBRASKA

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The Evangelical Herald

VOLUME XXXV

ST. LOUIS, MO., JANUARY 16, 1936

NUMBER 3

The Epiphany Season

Christians are to illumine the world with the bright light of the Gospel they proclaim and by the clear radiance that shines forth from their hearts.

And, even if the Good News that we bring is veiled, it is veiled only in the case of those who are on the path to Ruin—men whose minds have been blinded by the God of this Age, unbelievers as they are, so that the light from the Good News of the glory of the Christ, who is the very incarnation of God, should not shine for them. (For it is not ourselves that we proclaim, but Christ Jesus, as Lord, and ourselves as your servants for Jesus' sake.) Indeed, the same God who said "Out of darkness light shall shine," has shone in upon our hearts, so that we should bring out into the light the knowledge of the glory of God, seen in the face of Christ.

2 Cor. 4: 3-6.

Twentieth Century Translation

The Evangelical Herald

A Weekly Paper for Churches and Homes of the
Evangelical and Reformed Church

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. Eph. 4: 3-6.

Rev. J. H. Horstmann, D.D., Editor; Esther Louise Koch, Assistant Editor.

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TABLE TALK

A DEPARTMENT FOR THE WHOLE HERALD FAMILY

Revision of the Gregorian Calendar

REV. PAUL PRESS, D.D.*

I

It has been an interesting study to follow the growth of an idea which originated even before civilization made any contribution. In its embryonic setup, as far back as the primitive age some form of calendar guidance was in vogue. In following the pursuits of life, primitive man was guided by the seasons of the year, the changes of the moon and the course of the sun. In observing the regular changes of the moon, it was easy to determine the passing of weeks and consequently we learn the designation which they gave to these changes, as for instance a certain event having transpired after so many moons. As soon as people began to form groups and to herd together, as in villages, the need of some calendar guidance became apparent and, resulting from limited knowledge at hand, a primitive science was evolved and demonstrated which created calendars of stone and wood in order to maintain a certain working plan for their primitive endeavors.

These so-called scientists soon learned that the passing of time had some relation to the movements of heavenly bodies, the sun, moon and stars, which led to a study which we readily recognize as astronomy. The early astronomers were priests, magicians and mathematicians, who with their limited knowledge however naturally grew into a better understanding of the forces of nature and in the course of time were enabled to discover the relationship between the moon, the stars, the sun and the seasons. We learn that more than 6000 years ago the Egyptians were using a calendar of 360 days, 12 months of 30 days each, to which were added extra days every year to conform with the Egyptian sun. Greece and Rome also developed some form of calendar guidance. It is interesting to learn that even in so early an age an element entered into the deliberations which has ever since not been eradicated, namely that individuals or groups influenced by a desire for personal greed and selfish purposes, endeavored to render even the use of a calendar subservient to selfish ends, which in our age we recognize as political wire-pulling. Julius Cæsar has the distinction of having made the first definite contribution toward preparing a scientific calendar by removing a mere personal consideration and substituting for same a plan in conformity with the laws of nature.

Science had made great strides in the period of the Roman

* This study was made by request of the Executive Committee of the General Synod. The paper was read to the Committee at its recent meeting. It was felt that the information, so well compiled, should be put before our people and offered to them through our Church papers. The Executive Committee instructed its Chairman to inform the World Calendar Association of its approval of a uniform World Calendar.

era. It soon became apparent that a perfect calendar could be devised only by conforming to the supposed movements of the sun. Men learned by careful study that the actual length of the year is 365 days, 5 hours 48 minutes, and 46 1/7 seconds. The difficulty which caused much annoyance and disturbance presented itself in devising a calendar in which there could be an adequate and accurate distribution of weeks and months.

The calendar devised by Cæsar, though imperfect, served civilization for sixteen centuries, until Pope Gregory XIII in 1582, guided by the advice of astronomers and mathematicians, ordered a revision of the calendar principally to correct one defect. In the period of time it developed that Julius Cæsar and his advisors had failed to take into account the very accurate relation of a calendar to the sun-year, and consequently the scientists of 1582 discovered a difference of 10 days. In order to correct this discrepancy the new calendar provided for a lapse of 10 days in the month of October. Following October 5th the calendar continued with October 15th in order to make the necessary adjustment with the sun year.

The Gregorian calendar has been in use up to the present time without any changes, although during this long period suggestions for possible changes had been made which received scant attention. The old Gregorian calendar seemed good enough to meet all needs. It was however not accepted by all countries. The English speaking world refused to recognize its advantages until 170 years had elapsed, and some of the Balkan countries hesitated for more than 300 years. Russia adopted the Gregorian calendar as late as 1923, when a difference of 13 days between the Gregorian calendar and the sun year had been revealed.

Now, as we come to the latest revision of the calendar which engages our attention, we find the reasons for a change growing out of many demands which have come from time to time, dating far back in the past. The leaders in many branches of human endeavor—religion, science, business, education and government, base their demands for a revision upon the world changes in the late centuries, upon the improvements in communications, international relationships, as well as upon certain inaccuracies which present themselves regarding fixed dates for church holidays, uniform arrangement of work days, length of months, etc. The demands for calendar reform have not come from the masses of people but rather from scientists and philosophers. It is interesting to note, however, that the masses do come into real consideration and that any calendar reform must conform to the needs of the masses as pertains for instance to agriculturists, workers and the church. It seems to be quite essential that no changes in the number of weeks, months or seasons should be considered, and that the change from the old calendar to the new should come about without much interruption. The demands for a revision have come from 50 different countries and have been directed to the League of Nations, which seems to have assumed sponsorship for this new venture. The League began its study of calendar reform 11 years ago, culminating in an international conference and report in 1931. *To be concluded*

Dr. F. A. Goetsch Tells about His Journeyings to China

IV

Of the religious life of the people in general I have been able to form no satisfactory estimate. There are many Buddhist temples in every city and in the towns which I visited, and there were always priests in attendance, but nowhere did I see many worshippers. Many of the temples have a great many images in addition to the usual Buddha images. I failed to see quite the same reverence for these images and even the temples as I observed in similar temples in Japan. Visitors walked in and out of the temples far more freely and were rarely asked to remove their hats or to don slippers while walking about inside the temple.

On the other hand, there seems to have been a more spiritual conception of religion than that for which the temples stand. Thus there is in Peiping the so-called "Altar of Heaven," where the emperor, as the representative of the people, worshipped the "God of Heaven." Here a black stone about two feet in diameter is set in a floor of white marble slabs to indicate the center of the world. On this slab the emperor would stand and

Now page 47, please

EDITORIAL PARAGRAPHS

Who Is Your Hero?

Hero worship does not belong exclusively to childhood. Throughout mature life there are men and women whom we admire and revere, and whom we consciously or unconsciously imitate. To be sure, we do not copy the habits of our heroes in such a pronounced fashion as a little boy adopts the mannerisms of his father; nevertheless, there are many points of similarity between our conduct and those whom we admire. Now it is very important, as St. Paul points out, that we choose the right kind of people for our example. "Brethren, be ye imitators together of me, and mark them that so walk as ye have us for an ensample." Phil. 3: 17.

Apparently there were those in the church at Philippi who chose the wrong people for their example. They imitated the habits of the worldly-minded, the trouble-makers, and the enemies of the cross of Christ. One is reminded of the ancient Hebrews who repeatedly forsook the altars of Jehovah to worship the gods of their pagan neighbors. It was their imitation of the wrong people that brought no end of trouble. Pagan worship led to pagan morality, and pagan morality undermined the morale of the nation.

Something very much akin to this is one of the sources of our modern difficulty. We have the wrong kind of heroes. While young people imitate the ways of Hollywood stars or story book heroes, whose worst influence is that they usually feature the abnormalities of life, mature men and women look to clever financiers and successful men for their inspiration. The saints and martyrs of another generation are back numbers in public esteem.

But perhaps we could render our age a real service if we took note of the *good* people rather than the successful people; if we exalted the *saints* rather than the sensationalists and sensualists. If it is too old-fashioned to look to antiquity to imitate men like St. Paul, St. Augustine, and St. Francis we may select our saints from the modern world. Steinmetz, the scientist, Jane Addams, the humanitarian, Frost, the astronomer, Schweitzer, the medical missionary, are just a few of a host that might be mentioned. In almost every profession you can find them—these men and women who are worthy examples. We may not call them saints, and they would be the last to claim any such distinction for themselves; but they have shown us a way of life that merits emulation.



Bringing Victory Out of Defeat

"There is one thing greater than victory," said the schoolmaster to his boys in Ralph Connor's "Glengarry School Days," and that is to bear defeat like a man." They might lose the approaching cricket match; they might lose any match, so the master pointed out, and still win the game. Defeat could always be turned into a moral and spiritual victory. Everything depended upon the spirit in which they took defeat.

The spirit of defeatism is entirely too prevalent these days. We are thinking particularly of the great number of young men and women who are succumbing to this spirit, many of whom have resorted to suicide as the only or at least the easiest way out. They lack the courage to face an apparently hopeless situation; to bear the consequences of a mistake or a sin. They do not know that no one is defeated until his own soul acknowledges and accepts defeat. Their training

has failed to help them build into their lives not only the desire but the determination not to be conquered by circumstances.

Sometimes an entirely unhealthy attitude toward themselves and toward life as a whole, steers them in the wrong direction. They have the idea that the world owes them happiness. They have not learned that each individual possesses within himself the key—the "open sesame"—to the door of his happiness.

We believe that the growing number of youthful suicides and criminals should make all parents more thoughtful and diligent in their great business of parenthood. The parents' attitudes toward life are bound to be absorbed by the child. While later influences may modify or even completely change these attitudes it goes without saying that the child who has been under the influence of a Christian life philosophy during his early years has a better chance to win in the game of life than one who has been raised in a negative, critical or ungodly atmosphere.

The home should be seriously concerned about helping the child turn even his smallest defeats into victories. It should help him want to rebuild his ruined house of blocks, to be willing to forego a pleasure for another's sake. It should teach him to be patient and persevering; to expect a certain amount of disagreeable things to happen to him, and to accept them without complaining. It should keep him from useless tears and teach him to want to work and to be willing to suffer when necessary.

To bear defeat like a man—calls for the kind of courage and ability to overcome which St. Paul must have had in mind when he said: "Endure hardness as a good soldier of Jesus Christ." To develop this endurance remains an unfinished task of the home and the church.



The Search for Facts and the Search for Truth

During the week of December 29 there met in St. Louis the 97th annual convention of the American Association for the Advancement of Science, and the "City Surrounded by the United States" was host to several thousand men and women, from the United States and Canada, representing practically every department of knowledge. Just how vast this field has become appears from the list of its sections: Agriculture; Anthropology; Astronomy; Botany; Chemistry; Commerce; Economics; Education; Engineering; Geography; Geology; History; Manufactures; Mathematics; Medicine; Philology; Physics; Psychology; Sociology; Zoology. In seeking to cover all these fields some fifty affiliated scientific organizations held simultaneous sessions, during which more than 1,100 papers were read on subjects covering the whole range of human study and research and representing a more or less comprehensive survey of the progress made in each department during the past twelve months. Each group of related sciences has its own autonomous organization, and there are also thousands of individual members, all cooperating in the general aim to "advance science in the New World in every feasible way."

While the great mass of activities carried on by these learned searchers after facts and truth lie beyond the range of ordinary minds, they are nevertheless of great importance to men and women in every-day life. As Dr. Thorndike, Colum-

bia University psychologist and retiring president of the Association, said in his opening address:

"The world needs the insights and valuations of great sages and dreamers, and the practical psychology of men of affairs, leaders in business, government and education. But it also needs scientific methods to test the worth of the prophet's dreams and scientific humanists to inform and advise its men of affairs, and to advise them not only as to what is, but about what is right and good."

Just what such studies can be made to mean in practical life was pointed out by Dr. Wm. G. Vinal, of the National Recreation Association, when he said:

"What does it avail to know more about Cuvier and Maphigi than about juvenile delinquency in the adjoining city block; to sketch parasites on a fish if nearby streams are contaminated and fishless; to become skilled in identifying bacteria when Shanty Tom is polluting the only stream in the neighborhood? . . . Of what good is it to be supreme in laboratory technique if the human race within view of the conning tower of the biological table is 100 years belated?

"To learn that scientific experiments need planning and then to right face and adopt a laissez-faire policy with humans is inconsistent. What the masses need is applied biology in the laundry, the backyard, in camp and in metropolitan parks where life is lived. They need to know the window box, the playground and the forests as points of refuge in times of poverty and unemployment. They must be taught how streams and soil can be made productive and pleasurable. . . .

"In Cincinnati there is a blighted district that has one-fortieth of the population of the city," he said. "But it has one-twentieth of the crime and one-twentieth of the deaths from social diseases and tuberculosis. Recently there has been a slum clearance project there which has opened up a 12-acre plat—an area larger than all the rest of Cincinnati's playgrounds combined. The cellar holes have been filled and top soil brought in. The Director of Recreation combed the country to obtain a leader capable of using the 12 acres to wipe out crime and disease. Such a potential leader was found on the Pacific Coast. She has started to whip the problem—what William James might call the 'moral equivalent of war'—by having the folks of the district grow flowers.

"The same spirit applies equally well to the rural areas. Fifty miles out of Detroit, a business man has 50 projects under way for restoring the morale of folks who were sitting on the veranda waiting for something to happen which never happened. On the farms are raised pure bred Shropshire sheep. These are given to country boys and girls who in turn give back a part of the offspring that more boys and girls many have a similar opportunity. Is this recreation or education? Is it social science or biological science? The important thing is that it is a situation out of which come experiencing and enjoying rather than memorizing and reciting."

Thus does the search for facts and the search for truth help along the welfare of mankind, just as does religion, the one great department of man's quest for truth which has not found a place in the American Association for the Advancement of Science. Fundamentally, it is true, it does not belong there, because it concerns itself not with facts and things that are seen, and which are temporal, but with that which is unseen, but which is eternal, and because it depends, not on human knowledge and understanding but on spiritual insight and love for and faith in the Maker of heaven and earth, and on the willingness to render unselfish service in the spirit of him who said: "Whatsoever ye would that men should do unto you, do ye even also unto them."

Science and Religion are not in conflict, nor need they be artificially separated; they belong together because both are handmaidens of the one God who alone is Life, and Light, and Love.

FINDING GOD'S WAY FOR LIFE

International Uniform Sunday School Lesson

LESSON FOR JANUARY 19: LUKE 3:1—4:15

My dear Redeemer and my Lord,
I read my duty in thy word;
But in thy life the law appears,
Drawn out in living characters.

Such was thy truth, and such thy zeal,
Such deference to thy Father's will,
Such love and meekness so divine,
I would transcribe and make them mine.

Cold mountains and the midnight air
Witnessed the fervor of thy prayer;
The desert thy temptations knew,
Thy conflict and thy victory too.

Be thou my pattern; make me bear
More of thy gracious image here;
Then God, the Judge, shall own my name
Among the followers of the Lamb.—Isaac Watts.

"Thou shalt worship the Lord thy God, and him only shalt thou serve." Luke 4: 8.

After the visit of the Wise Men, and later, the flight into Egypt to escape the wrath of Herod, we hear nothing of the Child born at Bethlehem until, at the age of twelve, he attends the Passover at Jerusalem. During these years, Luke tells us, the Child "grew, and waxed strong, filled with wisdom: and the grace of God was upon him." This means that Jesus grew up very much as did other boys of his age, plus the growing influence of the divine spirit. Taught at home and in the village school, he would begin to study the Scriptures at five, committing many passages to memory, and at ten he would be "bound to the commandments" and become a member of the Jewish congregation, and as such he made his first visit to the Holy City, Luke 2: 41-51. It is no wonder that his mother kept his first recorded words: "How is it that ye sought me? Knew ye not that I must be in my Father's house?" in her heart, wondering what they might mean.

Then followed eighteen years of obscurity in Nazareth, where he learned in Joseph's shop to shape the implements required by the rude husbandry of the day, and also to build the simple houses that might be needed in the regions roundabout. In his leisure hours, often perhaps far into the night, he would be occupied with the Scriptures and engage in prayerful communion with his Father. In this way, we may imagine, as he began to think about his life work, there was developed that remarkable familiarity with the Scriptures which so effectively helped him overcome the temptations of the devil.

In due time John the Baptist appeared, preaching the baptism of repentance unto remission of sins. His extraordinary appearance and his stern message stirred up the people and led them to wonder whether he might not be the promised Deliverer. Unexpectedly, however, John announced the coming of one who was mightier than he, who would baptize them in the Holy Spirit and in fire, "the Lamb of God who taketh away the sins of the world." All this, added to what had surely been going on in his own heart, had its influence of Jesus, and prompted him to seek baptism at the hands of John, Matt. 3: 13-17, "to fulfill all righteousness." During the forty days in the wilderness, and through the temptations he experienced there the character of his work and the methods to be pursued were fully and finally made clear to him.

In the silence and solitude of the wilderness Jesus could give himself uninterruptedly to meditation and prayer, and

as he studied certain possibilities in regard to his work the temptations described by Matthew, Mark, and Luke were experienced. If Satan ever fashioned himself into an angel of light, 2 Cor. 11: 14, it must have been on that occasion, when, as far as his rulership of the world was concerned, everything depended on winning a victory over the Son of man. The swiftness with which Jesus recognized the Tempter speaks volumes for the depth and clearness of his spiritual understanding. The long and constant fellowship with the Father, his continued searching of the Scriptures as well as his complete personal surrender to the Father's will enabled him to win the victory.

That Jesus was thus "tempted like as we are, yet without sin," Heb. 4: 15, is a tremendous encouragement to us as we fight our own battles day after day, yes, hour after hour, and moment by moment. Again and again we are inclined to forget that "man liveth not by bread alone," and to give first place to material things, our bread and butter, or to use to our own advantage the influence and power we possess. Our conscience cannot become too sensitive about the way in which and the purpose for which we use any power or influence that may come to us.

Again, the appeal to ambition, the desire to have outward success, with popular favor and applause if possible, tends to make us willing to compromise with what is essentially wrong. To seek temporal instead of eternal good, to build up a material instead of a spiritual kingdom, means to ally ourselves with Satan, to worship before him.

Finally, to seek quick popularity and spectacular triumph for the sake of mere display, very often looks like a good thing to us, and before we know it we foolishly presume on God's care and protection, instead of seeking to serve the needs of men and to deliver them from the power of sin and the world.

As we face the tasks of the new year, let us ever more faithfully watch and pray lest we be led into temptation.

A PRAYER

We pray, dear heavenly Father, for courage, strength and wisdom in our struggles, trials and tests that constantly come to us during life's pilgrimage. Help us to see and to recognize the Tempter when he comes as an angel of light, and make us steadfast in watchfulness and prayer to resist him every time. May we realize more clearly that we are not our own, but redeemed and delivered from Satan, sin and death through faith in our Lord Jesus Christ, that we may glorify thee with our lives and our service. In his name we ask it. Amen.

THIS DATE IN HISTORY

Edward Gibbon

As long as history is being made, it will also be written, and the lessons which men can learn from it should be carefully studied and taken to heart. Among the world's great historians the name of Edward Gibbon, author of "Decline and Fall of the Roman Empire," who died January 16, 1794, will always occupy a high place.

The future historian was the eldest of seven children and the only one to survive infancy. His parents were cultured and well to do, but the boy spent a sickly childhood in occasional lessons and desultory reading and discussion with his mother's sister, whom he calls the "mother of his mind" (his own mother died when he was ten years old). He became especially devoted to the reading of history and before he was

16 "had exhausted all that could be learned in English of the Arabs and Tartars, the Persians and Turks."

From various tutors and schools he passed to Magdalen College, Oxford, where he spent 14 unprofitable months, the chief result of which was that his unguided reading in theology made him a convert to Roman Catholicism and caused him to be shut out from Oxford, to the horror of his father, who caused him to be bundled off to Switzerland and placed in charge of a Protestant pastor at Lausanne, where he spent several years in strictly supervised study and under rigid discipline, as a result of which he voluntarily returned to the Protestant fold. Later he visited the universities at Paris, Zurich, and Goettingen, at the same time acquiring the manners of French society. To the five years spent at Lausanne Gibbon attributed all that he was "in genius or learning or manners," "the fortunate shipwreck that cast me on the shores of Leman Lake."

He had begun writing at Lausanne but his career was interrupted by military service and when relieved of these duties he set out for travel and study on the continent, reaching Rome in October, 1764. "It was as I sat musing amidst the ruins of the capital," he writes, "while the barefooted friars were singing vespers in the temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind." While the work of writing his famous histories was not begun immediately, the idea was constantly in his mind, and it was in 1776 that the first edition of a thousand volumes appeared. The success of the work was immediate and in less than a year three editions were sold, not counting two pirated editions printed in Dublin.

"The Decline and Fall" has been pronounced by many the greatest achievement of human thought and erudition in the department of history. It is really a history of the civilized world for 13 centuries, from the age of Trajan to the taking of Constantinople by the Turks. During these centuries paganism was breaking down and Christianity was superseding it, and thus the work bridges over the chasm between the old world and the new. The great weakness of the work is the author's estimate of the nature and influence of Christianity, for the rapid growth of which during the first four centuries, he accounts by means of "secondary," or human causes. Otherwise modern scholarship finds little to be changed in this monumental work, while Gibbon's noble dignity of style and his picturesqueness of narration make it the most fascinating of histories.

"GATHER UP THE FRAGMENTS"

By F. W. BUDY, HARTLEY, IOWA

"Why good evening, George, come in. You don't know how glad I am to see you. It has been a long time since we had a nice visit together."

"Yes, I know, Fred, and it isn't because Jane and I haven't thought of you folks time and again. But it seems that between our work, our children and our many social obligations we just don't find time to visit with old friends as we used to. And it is a great pity too, for after all no one understands us and our problems quite as well as those who have grown up with us in the same community and under the same conditions. And because I have a peculiar problem I've come over to see you tonight, old chap."

"Oh, so that's it; well, I might have known that it wasn't my personal attractions which brought you here. However,

Now page 40, please

HOME AND FAMILY

THE BUILDER

A builder builded a temple;
He wrought it with care and skill—
Pillars and groins and arches,
All fashioned to work his will.
And men said, as they saw its beauty,
"It shall never know decay;
Great is thy skill, O builder,
Thy fame shall endure for aye."

A mother builded a temple
With infinite loving care,
Planning each arch with patience,
Laying each stone with a prayer.
None praised her unceasing effort,
None knew her wondrous plan,
For the temple the mother builded
Was unseen by the eye of man.

Gone is the builder's temple—
Crumbled into dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the mother builded
Will last, while the ages roll,
For that beautiful unseen temple
Was a child's immortal soul.

Author unknown.

MISSIONARY WORK IN CENTRAL AMERICA

REV. HAROLD N. AULER

Central America, that small but important territory lying between North and South America, has attempted political union but has failed. Five republics, with a total population of six million, bound together by common customs, climate, and a common language could well be united. Possibly the real uniting in spiritual bonds is to be the work of the Protestant church. To that end we might well inform ourselves as to its possibilities in reviewing the work of the various bodies whose missionary zeal has led them to Central America. The map on the opposite page will help to visualize the situation.

Starting with the most populous republic, Guatemala, which has a total of 2,163,000 people, half of whom are Indian, we find four groups at work. In the southwest and central sections among both Indian and Ladino (mixed Spanish and Indian), the Presbyterian Church (North) has maintained a most blessed work for almost half a century. The senior missionary, Dr. Haymaker, in 1884 could find but two believers in Guatemala, and now they number 40,000. The Presbyterian work includes educational, industrial, medical, and evangelistic departments. Their industrial school is known throughout the Republic, and even better known is the work of the Presbyterian Hospital of the capital city. From Honduras patients occasionally go to that well kept institution, where fine groups of national nurses are trained for leadership.

The Presbyterian and Central American Missions cooperate in a training school for evangelists. The seminary is con-

ducted by the Central American Mission, which was founded by Dr. C. I. Scofield (of Scofield Bible fame) in 1890. With the above mentioned Seminary and an Institute for training Indians in Panajachel, the Central American Mission is sending out ably-trained men to its fields in Central America. The work of this Mission is strongly evangelistic, though medical and educational work finds a large place in its Guatemalan work. The senior missionary, Mr. A. E. Bishop, started his missionary career in Central America 39 years ago. The most important center of the Central American Mission work is the Cinco Calles (five streets) Chapel, where over 500 gather every Sunday for Sunday school. Both of these missions have loaned us an evangelist for our present needs.

The Quaker Mission, founded 28 years ago in the hot lowland city of Chiquimula, is strongly evangelistic and maintains a strong Bible training school which is sending out evangelists into the north coast section of Guatemala and southwestern Honduras. The Quakers have recently opened a work in the city where the famous Black Christ of Esquipulas is located. This indeed is a triumph for the Evangelicals of Guatemala, since pilgrims from all Central America and Southern Mexico visit this shrine.

The Nazarene Church has a work in the central part of Guatemala. The Nazarene and Quaker mission cooperate, but due to difference of doctrine, both are not in full fellowship with the Presbyterian and Central American missions.

Going to Salvador, the smallest in area but second in population of the five republics, the evangelical work presented to us on every hand is either under the Baptist or Central American Mission. The entire republic is well covered by the work of these two Missions. The Pentecostal work on the Honduras border is characterized by its emotional tendency. The work of the Missions in Salvador is mainly evangelistic, though the Baptist mission maintains schools in various centers.

Honduras follows the two countries mentioned above in population, and apparently in definite occupation by the evangelical forces. The southern and west central portion are occupied by the Central American Mission with evangelistic work. Two nurses are among the missionaries. Miss Laura Nelson of Dulce Nombre de Copan, the senior missionary, has done fine work with orphans. From her family our mission has an evangelist, efficient as preacher, blacksmith, and carpenter. Thirty-eight years ago Mr. Jacob Cassel of the Central American Mission arrived in Honduras. He is still active in Guatemala.

The Quaker Mission (California Conference of Friends) has a number of stations and cooperates with the Guatemala group of Quakers, from whence come also the native workers. One of the Quaker congregations, in La Paz, is considered the best in organization and perhaps will be one of the strongest churches in that section. The pastor is a Honduran doctor whose knowledge of the Gospel led him into blessed Christian service.

The Moravian Church has recently opened a station in the northeastern part of Honduras, called the Mosquitia. This work among the Indians is an extension of their work on the eastern coast of Nicaragua. The Mission located in Honduras hopes soon to send to our new seminary an Indian

MEXICO

GUATEMALA

CENTRAL AMERICAN MISSION

PRESBYTERIAN

GUATEMALA

CENTRAL AMERICAN MISSION

BAPTIST

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BAPTIST

CENTRAL AMERICAN MISSION

HONDURAS

WESLEYAN METHODIST

LA CEIBA

TRUJILLO

SEE INSERT AT LOWER LEFT

HONDURAS

SOCIETY OF FRIENDS QUAKERS

TEGUCIGALPA

SAN SALVADOR

NICARAGUA

Lake Managua

MANAGUA

Lake Nicaragua

LA CEIBA

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CARIBBEAN SEA

MORAVIAN

COSTA RICA

COSTA RICA

PANAMA

LATIN AMERICAN EVANGELIZATION CAMPAIGN

LATIN AMERICAN EVANGELIZATION CAMPAIGN

LATIN AMERICAN EVANGELIZATION CAMPAIGN

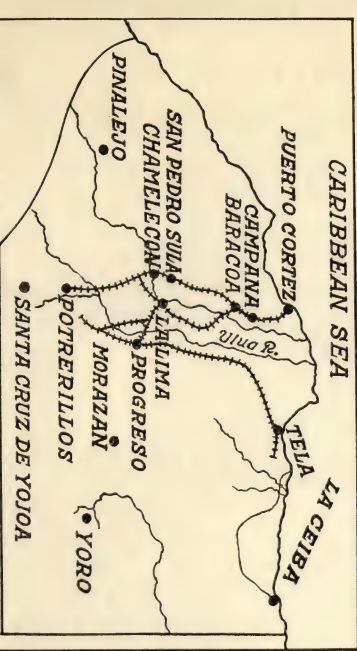
LATIN AMERICAN EVANGELIZATION CAMPAIGN

BAPTIST AND CENTRAL AMERICAN MISSION

LATIN AMERICAN EVANGELIZATION CAMPAIGN

CENTRAL AMERICAN MISSION

LATIN AMERICAN EVANGELIZATION CAMPAIGN



By Frederick J. Liesmann

boy for training. The Rev. Heath stated in a recent letter "I have been knocking around this coast for most of the last 34 years." A second station in Honduras is soon to be opened.

Our own Evangelical field is located on the north coast. We have three stations occupied by twelve missionaries and five national evangelists. Our work is educational, evangelistic, and medical.

To the north of our district are the five Bay Islands which are populated by English-speaking whites and Negroes, the majority of which are members of the Wesleyan Methodist churches. The same church had two congregations on the coast, but due to financial difficulties these colored congregations are now orphans and seek assistance with another group, preferably with us.

Nicaragua, the largest of the republics of Central America, is the one having the least evangelical work. The Moravian work on the east coast among the Indians is well organized, including school, medical, and evangelistic effort. Bishop Grossman can tell of events in that work 35 years ago and more. On the west coast the Central American Mission has a few missionaries and the Baptist Church is also active, including medical work in its program. Their fine hospital in Managua was partly destroyed in the earthquake a few years ago. The entire central section of the Republic is untouched by missionary effort.

Costa Rica, the most progressive of the Central American countries, has only 528,000 people. The missionary work is divided between the Central American Mission, the Methodist church and the Latin American Evangelization Campaign, the latter conducts an internationally known (in Latin America) Bible Institute for the training of evangelists. Our own mission has two evangelists trained there. The same group has a well-equipped hospital and is now establishing a much needed orphans' home. Though established originally to cooperate with the existing missions of Latin America, the Latin American Evangelization Campaign is now becoming a mission in itself. The Institute students do much to evangelize the little republic during their vacations. The Central American Mission has a unique postal work, through which 1,500 people of more than 500 villages receive literature by mail. Of this number 200 are telegraph operators.

Scattered here and there in Central America are independent workers who, though active as evangelists, have done little toward church organization and unity. In our own section the Plymouth Brethren with two foreign missionaries are active, making rather for disunion. The proselyting work of the Seventh Day Adventists have also been a serious problem in many sections of Central America.

Rev. Kenneth Grubb, who in the fall of 1934 visited Central America in the interest of "World Dominion" magazine wrote: "The task that needs urgent attention in Central America is the building of the church. The very energy of the evangelistic effort has meant that little attention has been given to the development and organization of the church. It is not to be supposed that missionaries may remain indefinitely in Central America." Should such an event occur as took place in Mexico we believe the evangelical believers of Central America will go forward with the light they have received. In the meantime the missionary task is to build up the new converts in the faith and to unite all in that spiritual bond of fellowship and service which alone is possible under the banner of the Cross.

Concluded from page 37

the main thing is that you are here, so let us hear what is on your mind, I have no doubt that my superior intelligence will help you solve even the most difficult problem. I really don't know why I am not in the brain trust!"

"Seriously though, Fred, I am getting quite discouraged. You know I belong to the church council, and you know from experience that that is a tough job, if you take it seriously, as every honest man should. Today I received my copy of Synodical Reports and find that as usual your congregation raised its share of the budget in full. Now, as God is my witness, I and the other members of the council for years have tried to accomplish that feat in our church and without success, and unless a miracle happens between now and February 1, we shall not succeed this year. At our mission festival we had a member of the Home as well as of the Foreign Mission Board. Our pastor never tires of telling of the work of our benevolent institutions, and at the last quarterly meeting we cited statistics and figures showing where the money goes until we were green in the face, but it just doesn't seem to soak in.

"We continually meet with opposition when it comes to sending money out for needs other than our own. And now I am not speaking of the habitual slacker. There are, of course, everywhere those birds who make a great ado about 'charity beginning at home,' yet, when you want to do something at home, they are as tight as an oyster. And there are the fellows who have a great deal to say about building the Kingdom at home and abroad but who are conveniently absent, out of town, you know, or have company when mission Sunday or any other special day rolls around. On such people every effort is of course wasted.

"But there are honest and sincere folk who give regularly through their envelopes and who think that that should be enough. And we do have quite a load to carry. Two years ago we cut our pastor's salary, promising him that when things improved we would again restore it. Now with better prices for our produce and better wages we feel in honor bound to keep that promise, especially in view of the higher cost of living, and that goes for our janitor as well. Fuel prices are going up and we must make some repairs.

"Still, you folks have the same problems; added to that you have a larger and more expensive plant to run and your membership is no larger than ours. Still you have done as much and more than we at home and raised your quota of the budget. Tell me, Fred, how *do* you do it?"

"I'll tell you, George. You are right. We have the same problems and obligations you have, and don't think for a moment that we don't have our Judases and Ananias. We also use the envelopes, and if every member would contribute just *one cent a day* for kingdom work we could more than raise our quota. But there are those who cannot see beyond the limits of our own narrow circle and so some one else has to pay their share. Years ago we used to sell extracts and wire sponges, and raffle quilts and other articles to make up the deficit, but we have finally advanced to the point where we are ashamed to ask others to assume our responsibilities.

"So we have distributed among our ladies and in our Brotherhood thank-offering and self-denial envelopes. Into these we put a special offering when we feel that we have a reason to be more than usually thankful. After a siege of illness, let us say; when we reach another birthday, or our wedding anniversary; after an especially prosperous business

deal, or a good harvest. Or we cut down on our use of tobacco. or lunch more frugally, or stay at home instead of going to a show or a night club, and put what we would otherwise have spent into our self-denial envelopes.

"Last spring my wife and I had dinner with Bill Clark and his wife one evening. On the table they had a little cardboard church with windows of colored cellophane. Into this little bank each member of the family put a penny at each meal during Lent. It is surprising how much money can be raised by such small but regular contributions, and they are a burden on no one. We raised about two hundred dollars in that way last year!"

"But Fred, do you approve of such methods? To me it seems beneath the dignity of a Christian to go about building the Kingdom of God with pennies, and no one ever can make me believe that it is necessary. I personally know church members who contribute nothing to the Kingdom, but who bet on the world series, and there were men who paid ten times as much for a seat at the Louis-Baer fight as they give to the church a year. And why all this fuss about send-

ing money away? You know I belong to a lodge and Jane belongs to a woman's club. We pay our stipulated dues and it is self-evident that a certain part of those dues are sent to national headquarters. No one would think of raising any objections."

"You are quite right, George, and every intelligent man hopes to see the time when the business end of the church will be conducted in a businesslike way. But we are up against the mismanagement of many generations, and you know, nowhere are people slower to adopt new methods than in the church. Don't ask me why? I don't know. Perhaps by the time our children and grandchildren are on the church councils, they will have smoother sailing. In the meantime we must do the best we can, and it is better to raise our quotas by small degrees than not at all."

"I suppose you are right at that, Fred. Anyway, it has helped me a lot to talk to you. We shall try your methods and hope to raise our quota this year. I am sure that if our folks once see that it can be done if they try hard enough, they will not fail again."

DENOMINATIONAL

How Many?

During the past weeks repeated references have been made to the approaching merger of the three English church papers of the Evangelical and Reformed Church, *The Reformed Church Messenger*, *The Christian World*, and *The Evangelical Herald*, which is to go into effect during the first week of February, 1936.

Naturally, our readers and many other members of our churches will want to see a copy of the new paper as soon as possible, and we certainly want to help as many people as possible to see the first issue. Regular readers will receive the first number promptly through the mail.

Arrangements are also being made to send *five free sample copies* to every pastor of the united church for use in securing new subscribers. Many pastors have already ordered 50, others 100, and one even as many as 300, and we rejoice at this evidence of enthusiasm for the new publication. Since five sample copies will probably be insufficient for most pastors we are prepared to send a larger number—in fact, as many as can be put to good use.

But we must know *very soon* how large an edition will be needed, and we are therefore asking you to let us know as soon as possible *the exact number* of copies you can put to good use. We want you to order as many as you will need, even if the number does run into the hundreds. If your order is received *on or before Jan. 27, 1936*, number one of "The Messenger" will come to you in any quantity desired, absolutely free and post-paid.

But *please*, PLEASE, give the EXACT number. We are not practising telepathy, and cannot know how many copies you need if "a few" or "some" are asked for, and we are not good at guessing. Tell us the exact number needed, with *correct and complete address*, and the desired supply will reach you just as quickly as Uncle Sam can get it to you.

3, 4, 5.

The Circulation Manager.

Wanted—Evangelical Herald, 1927

As the career of the Evangelical Herald draws to a close it appears that there is need of one entire volume of the paper for the year 1927 in order to complete an additional set.

If any of our readers should happen to have such a volume, bound or unbound, *in good condition*, in their possession, or be able to discover one, we would very much appreciate information to that effect.

The Editor.

3, 4, 5.

Meeting of the United Stewardship Council

The United Stewardship Council, with which our Synod has been affiliated for the last 12 years, has done a great deal of good in the revival and promotion of the principles and practice of that wise stewardship of life which is the chief characteristic of the life of our Saviour.

With unflinching zeal and vigor this small body of Christian leaders has insistently preached that, in the midst of an increasingly materialistic civilization, only a thorough penetration of the entire material realm with the spirit of Christ offers any hope of a better way of life.

The last meeting of the Council, at Washington, D. C., Dec. 6-7, 1935, at which our united church was represented by Brothers W. E. Lampe and H. L. Streich, again released a good deal of material rich in potential blessing for the whole Church. Most of this will be gradually released through the regular educational and promotional channels of church work, but we desire to call special and immediate attention to the following resolutions, which deserve to be studied and accepted as standards of work and life by every congregation.

"In view of the prevalence of methods of raising money for Christian church purposes, methods which are doubtful and even pagan and substitutes for giving as worship, we urge a study and a facing of the whole range of Christian and individual giving, that which has no expectation of return in kind, the Christian and scriptural method of financing the work of the churches at home and abroad. We urge all churches of the Lord Jesus Christ, in all their financing plans and methods to use only worship-giving and not to depend upon fairs, card parties, sales or lotteries of any description as methods of raising church finances.

"It is a matter of Christian principle as well as common sense that no individual can receive something worth-while for nothing without a crucial damage to character, both moral and spiritual. We, therefore, draw attention to the danger in any

"get-something-for-nothing" schemes or proposals which lend themselves to political or economic manipulation. The churches need to become aware of their function to develop fellowship tasks, such as the care of the aged, the needy, and those temporarily embarrassed who are victims of an unchristian order or condition. It is our duty to emphasize the fact that to receive or expect to receive money without a proper self-investment in labor is to endanger the nation, the church and the individual.

"We urge on the churches the teaching of the enduring values of thrift, in times of prosperity as well as in times of adversity in order that resources may always be available for times of stress. This involves, in our judgment, a proper recognition and acknowledgment of God's ownership and our trusteeship of possessions, calling for the budgeting of each individual's resources, the separation of a first portion for God's purpose and work, and the use of the remainder for the maintenance of a wisely ordered life and the protection of the future."

That stewardship and its champions are not dead but very much alive was very evident at the meeting, where, under the inspiring leadership of President Dennison of Dayton, Ohio, a number of men and women spent the days considering the present status, the needs of and the program of stewardship as related to the Protestant churches comprising membership of 25,000,000.

Whilst no church communion at this time has a full-time secretary in the field, and the work of stewardship has been integrated into the denominational program of educational agencies, yet the same individuals and some of their associates, who formerly devoted their entire time to this work, are still giving their thought and leadership to the same in connection with other varied and important duties. However, it was felt at this conference, that more time and attention will be required to meet the growing demands of recognition of the importance of the teaching and direction of stewardship in many quarters today.

Instead of shrinking up, because of economic pressure upon the Boards, stewardship has grown to world proportions. Dr. McConaughty, this veteran stewardship leader, who was present at this meeting, reported that stewardship is being directed in an organized way by groups and churches in England, France, China, Korea, Japan, Siam, India and requests have come from Germany by some of the church leaders.

The world needs the teaching, understanding and application of the principles of Christian stewardship as never before, in order to evaluate life and live it in relation to the Kingdom of God.

Several new publications were announced. The recent book of Bishop Francis McConnell on Christian Materialism, written at the request of the Council, was approved and will prove stimulating to all students of stewardship.

Material on stewardship, that lends itself to the Sunday school lessons is prepared by Dr. Paulson under direction of the Council; literature on stewardship issued by the various churches is listed by the Council and interchanged among its members; practical plans for stewardship teaching of children and young people are discussed; encouragement is given to dramatization and visualization of stewardship teachings; insignia for imprints on stewardship literature were suggested; methods of stewardship presentation and teaching in schools, churches, summer conferences, interdenominational gatherings were discussed. Suggestions were made how, under the present limited leadership, this vital study can be conducted with profit to the individual, the churches and the world.

Two days passed quickly and left with the members an even greater desire to continue their studies and efforts more than ever that this important teaching and philosophy of Jesus may have its heart-deep and world-wide reach and influence.

Dr. Wm. E. Lampe, of our own communion, has played a large part in shaping up and keeping up this Council and through his sane and strong convictions has helped materially in keeping stewardship in the program of the Christian churches as a vital and life-giving element.

It heartened the brethren to have presented to them the newest statistics showing that there had been an increase in givings in 18 out of the 22 communions to the extent of \$4,805,495 during the last year. Total contributions of Protestant churches was \$300,000,000. Officers for 1936 were elected as fol-

lows: President, Dr. H. C. Weber, New York; Vice-president, Dr. J. M. G. Darms; Secretary and Treasurer, Dr. Harry S. Meyers, New York. These officials, together with the chairmen of the various committees constitute the Executive Committee.

It was indeed both a privilege and a challenge to be present and to enjoy the association of such far-visioned and high-thinking men and women, who have at heart the growth and development of the Master's teachings in the life of the church and of individual Christians.

J. M. G. Darms.

† Reverend John Sauer †

The largest gathering ever assembled within its walls came together in St. Peter's Church, Kansas City, Mo., Wednesday afternoon, December 4, to pay final tribute to the life and influence of Rev. John Sauer, servant of God, who had ceaselessly toiled in their midst for 40 years. On one side of the family were seated 31 Evangelical pastors, and the members of the church council of St. Peter's; on the other side were the members of the Board of Directors of Research Hospital and a representative group of its nurses. Hundreds of friends filled all the available seats and standing room of the spacious church and Sunday school annex.

The altar, platform, choir loft, and entire front of the church were converted into a flower garden surrounding the casket. The departed had not only written his obituary and chosen the text of the sermon, but had selected the clergymen, organist, and singer, and arranged every detail of the service, which was characterized by its impressive simplicity and its quiet dignity. The pastor of the church, the Rev. Silas P. Bittner, was in charge and the Rev. J. C. Bierbaum, California, Mo., brought the message (Jer. 31: 3b). Mr. Hans Feil, son of the founder of St. Peter's, was at the organ and was assisted by Mrs. Feil, who sang three hymns, one of which was the beloved, "Wait on God," long a favorite of the congregation and its former pastor.

Born in Hersfeld, Germany, October 21, 1860, Rev. John Sauer attended the public school and college there until 1874, when the death of his mother compelled him to give up his education. He became an apprentice in book-binding and followed that trade for ten years, until he took up the study of theology. At Zurich, Switzerland, he came into contact with a group of university professors. When he was offered a loan of 500 francs with which to go to America to prepare for the ministry, he accepted and went to St. Louis, where he entered Eden Theological Seminary in 1885. Upon his graduation in 1888, the woman who had lent him the 500 francs wrote him to offer her congratulations and asked him to accept the money as a gift.

From the Seminary he was sent to Princeton, Ill., where he served for five years. While there Miss Emma Dremann joined him as his life companion on September 23, 1890. During the years 1893 to 1895, he served under the Home Mission Board, preaching in Dalton, Harvey, Pullman, Kensington, and Roseland, Illinois. On May 24, 1895, he began his work as pastor of St. Peter's Church, Kansas City, Mo., at that time located in the heart of the city. After many years conditions demanded a change in location and in 1923, the new stately church was built on the corner of Linwood and Benton Boulevard. He remained as pastor until 1926, when he retired. Since that time he had been actively engaged in serving the various churches in the vicinity of Kansas City and also devoted a large portion of his time in the interest of Research Hospital and the Blue Springs Pastors' Home, which he was instrumental in founding in 1906.

On Sunday, May 26, 1935, the congregation honored him in commemoration of the fortieth anniversary of his ministry at St. Peter's. On the Sunday preceding his death, he attended a special service in the interest of the larger kingdom work, but on the following day became ill and two days later was taken to the hospital where a valiant endeavor was made both by himself and those who attended him to prolong life. On Sunday evening, Dec. 1, surrounded by his loved ones, the end came peacefully as the fleeting shadows of a fading sunset.

He is survived by his widow, Mrs. Emma Sauer, two daughters, Mrs. Arthur Weber, and Mrs. E. F. Abele, and three grandsons. A son, William A. Sauer, gave his life in the battle of St. Mihiel in 1918. Unforgettable to those who were present was the impressive scene as the sun streamed through the memorial window on the west side of the church, dedicated to his son who

was killed in France. Flooding the altar heavy from wall to wall with flowers, it brought the resurrection message of the Christ, who stood there with outstretched arms.

His life and ministry stand as tributes beyond the expression of words. Characterized by a deep seriousness, a consecrated sublimity, the readiness to serve, a passion for souls to be led to Christ, he worked modestly and humbly before the God, of whose loving-kindness he was continually aware. His favorite Scripture verse was, "I am not worthy of all thy mercy and loving kindness, O Lord." It remains for the revelation of eternity to trace the mark of his influence in the life of those committed to his care, the community and the wider scope of his activity.

The Evangelical Synod honored him with a place on its Supreme Judiciary; Research Hospital constantly had elected him to its Board of Directors for many years, and for two years he guided its work as president; he served joyfully since its founding as chairman of the House Committee of the Pastors' Home at Blue Springs.

"You are not dead—Life has but set you free!
Your years of life are like a lovely song,
The last sweet poignant notes of which, held long,
Pass into silence while we listen, we,
Who loved you, listen still expectantly!
And we about you, whom you moved among,
Would feel the grief for you were surely wrong—
You have but passed beyond where we can see.
"For us who knew you, dread of age is passed!
You took life, tiptoe, to the very last;
It never lost for you its lovely look;
You kept your interest in its thrilling book;
To you, Death came, no conqueror in the end—
You merely smiled to greet another friend!"

Beneath the clear blue autumn sky, we laid him to rest in Forest Hill, where he had so many times officiated in the final rites of others. An intimate friend, Dr. Willis S. McKelvey, pastor of the Second Presbyterian Church, offered the prayer; the pastors spoke a parting word of assurance and faith, the final blessing was pronounced, and slowly the large gathering wound its way back to the waiting cars. One backward look—we saw a gorgeous mound of flowers of every hue, beckoning to the first rays of the glowing sunset, gently covering in their tenderness the sleeping servant of God. Silent—yet he speaketh: "Lord, I am not worthy of all thy mercy and lovingkindness."—S. P. B.

† Mrs. Ottilie Julianna Walton †

After long months of suffering, Mrs. Ottilie Julianna Walton, nee Banik, was called to her eternal reward in the late afternoon of December 17, 1935.

Mrs. Walton was born Jan. 15, 1872, in the province of Posen, Germany, where her parents were sincere and faithful members of the Evangelical Church. Coming to this country with her mother at the age of 15, she was obliged to support herself. Never losing her faith in the Saviour she endeavored to be of service to all who came in contact with her, and by her excellent character endeared herself to her family, her friends, and her church.

On March 12, 1890, she was married to Mr. William Neumann, a well known and respected architect of Burton, Texas, where both were members of St. John's Church for many years. To this marriage one son and two daughters were born. Mr. Neumann passed away on Nov. 29, 1926. On July 2, 1931, she gave her heart and hand to Rev. Adolph Walton, now pastor of St. John's Church, Burton, Texas, and proved herself a capable helper in her husband's pastoral duties and in her service with the different church organizations.

Though apparently in good health she was taken suddenly ill early in April and was obliged to undergo a serious operation at St. Francis Hospital, Brenham. Since the end seemed at hand she received holy communion on May 20th. However, her strong constitution resisted the progress of the disease for many months, so that it seemed as though she might regain her health, but the final outcome at last became inevitable. With faithful trust in the heavenly Father she bore her great sufferings uncomplainingly and by prayer and meditation prepared herself to answer her Master's summons at any time.

Mrs. Walton reached the age of 63 years, 11 months, and two days, and besides her sorrowing husband leaves her three children, William Neumann, Carmine, Texas; Mrs. Lillie Cunningham, Burton, Texas; Mrs. Cita Jacob, Brenham, Texas, two sons-in-law and three grandchildren; one sister and two brothers. Burial took place on December 18 with a brief service at the parsonage conducted by Rev. Robert Mohr, Coupland, who also delivered the German address at the church. Rev. O. A. Meyer, Weimar, president of the Texas District, had charge of the church service, led in prayer, and had the English address; Rev. Carl A. Stadler, Birch, read the scripture and the obituary; Rev. E. H. Schwengel, Washington, closed with the Lord's Prayer and benediction. The church choir rendered an anthem and the Ladies' Aid a hymn.

Interment took place at Oak Hill Cemetery, Burton, where Rev. Schwengel had charge of the committal, assisted by the other pastors. The exceptionally large attendance and the many beautiful floral tributes testified to the love and esteem Mrs. Walton enjoyed as the wife of their beloved pastor.—C. A. Stadler.

Our Colleges and Seminaries

Hood Happenings

Most colorful of all the season's celebrations and probably closest to the hearts of all Hood students is what they call their "Little Christmas." This season of festivity was opened this year by the traditional Christmas Organ Recital on Sunday afternoon, December 8, when Professor Henry T. Wade, A.A.G.O., assisted by Miss Elaine Zimmerman, '36, presented an unusually interesting program of Christmas organ music. Events which followed were, in part traditional ones, intermingled with a variety of new activities by the various groups in the college.

On Saturday, December 14, the three dormitories held a series of Round Robin teas to which the entire college community was invited. The dormitories were decked with Christmas trees, wreaths, colored lights and holly, and each group extended hospitality in a characteristic fashion. The following day the annual Christmas vespers were held both in the afternoon and evening. The Rev. Scott R. Wagner, D.D., pastor of the Zion Reformed Church in Hagerstown, Maryland, was the guest speaker for the afternoon service, with President Henry I. Stahr presiding. At the evening services, President Stahr delivered the address and was assisted in the program by President Emeritus Joseph H. Apple. Dr. Wagner took as his subject, "The True Spirit of Christmas" and President Stahr, "The Significance of the Christmas Message." The musical program was directed by Professor Henry T. Wade, assisted by Helen Douglass Duve and the Hood College Choir, and included a variety of well-known carols.

On Wednesday morning, December 18 the Hood students were awakened by the singing of Spanish Christmas carols by the students of the courses in Spanish, assisted by President Emeritus Apple, in the chapel which was dimly lighted by candles. The same day, the annual Christmas dinner party took place in Colblentz Hall at 6:15 P. M., with faculty, students, and guests of the College in attendance. For this occasion prizes were given for the most original and attractive table decorations, a large tree decorated the dining hall, and Santa Claus paid his annual visit. The following morning the students awakened very early to sing carols to campus listeners and throughout the city of Frederick. The Christmas vacation began at noon and college will not reopen until January sixth.

During the holidays, from December 28 to January 2 Lucile Ritchie, '36, Marjorie McKee, '37, and Janet Jensen, '39, attended the quadrennial convention of the Student Volunteer Movement which was held in Indianapolis. Dr. Toyohiko Kagawa, Japanese evangelist, who was one of the outstanding speakers of the convention, will be heard by a group of Hood students when he speaks at the American University in Washington, D. C., on January 18.

Mr. Lawrence Saint of Huntingdon Valley, Pa., gave an illustrated lecture on *Stained Glass; Something about Its History and Technical Process* in Brodbeck Hall on Friday evening, December 6. Mr. Saint, who has been an artist in stained glass work for the past thirty years, is the director of the department of Stained Glass at the Washington Cathedral at the present time. The

lecture was supplemented with slides and motion pictures which were explained by Mr. Saint. The slides illustrated the various samples of colored glass from the twelfth and thirteenth centuries, and the glass which Mr. Saint has reproduced to match these.

The second semester of the academic year 1935-36 will begin on Monday, February 10.

The Evangelical Brotherhood

REV. H. L. STREICH, EXECUTIVE SECRETARY
1720 Chouteau Ave., St. Louis, Mo.

JANUARY—FAMILY DEVOTIONS

January is "Family Devotions" month in our church. Brotherhoods are called upon to introduce and encourage family devotions. "The life of the nation depends upon the religion in the home," recently said a prominent churchman. All too true. If no Christian life is being cultivated in the home by parents, grown children will have no spiritual contribution to make to the community or nation.

Things to do. Discuss the subject in your meeting. Distribute "Why and How of Family Devotions" (2c in any quantity). Have the pastor preach on "Family Devotions". Have members use "Daily Talks With God," the very helpful devotional calendar of our church (only 60c).

ANNUAL STATEMENTS

The statement for 1936 dues are going out to your Brotherhood. The 1936 dues should be remitted during January and not later than February. Kindly take care of this at your next meeting. The amount is so small. Do not fail to contribute.

1936 MONTHLY PROGRAM

"The best ever," writes one of our leaders, referring to our 1936 "Monthly Program." Look over the topics and you will agree. Just the kind of topics you want to discuss as men. Topics like these make a monthly meeting worth-while. Order your supply today. One for every member.

COUNCIL ON MEN'S WORK

The annual meeting of the Interdenominational Council on Men's Work will meet in Chicago, February 13-14. This is made up of the leaders of men's work of some 12 denominations. The Executive Secretary, Rev. H. L. Streich, is president of this Council.

CONSUMERS' COOPERATIVES

Under the auspices of the Federal Council of Churches of Christ in America, a national conference on "Consumers' Cooperatives" will be held in Indianapolis, Ind., December 30-31, 1935, and January 1, 1936. Kagawa, the great Christian Apostle of Japan will be the main speaker.

Those interested in this important subject of cooperatives should read "Seeking a New World through Cooperatives," Carl Hutchingson (25c). Kagawa ties up the cooperative system with his Kingdom of God Movement.

SETTING CONVENTION DATE

About the middle of January both Secretaries, Dr. J. M. G. Darms, and Rev. H. L. Streich, will meet with the Buffalo Convention committee to set the dates for the 1936 National Brotherhood Convention in that city.

Send your wishes for the convention in early.

NEW BROTHERHOOD CONSTITUTION

The joint committee on constitution for the *Churchmen's Brotherhood* is at work and welcomes any suggestions. Send your wishes to Headquarters at once. This constitution will be presented for adoption at the Buffalo Convention.

STEREOPTICON SLIDES

Yes, there are a number of slide sets with lectures on the work of our united church available. Why not use them at your meetings and social gatherings? They are on the church at large and the various mission fields,—India, China, Japan, Honduras and our mission work in America. A small fee to cover breakage is charged.

STEWARDSHIP CONTEST

For years the Reformed Church has been conducting a successful "Stewardship Essay and Poster Contest" for all ages. Last year the men were included. This year *our men are to be*

included. You are herewith invited to enter this Essay and Poster Contest which begins in January and ends in March. Rewards will be offered for the five best essays. The subject for the essay is "My part in reaching my ideal for my Evangelical and Reformed Church." About 1,000 words.

Information with definite instructions will go to all organizations within a short time. Begin now to think about the subject. We should have several hundreds of our men taking part in the stewardship contest.

WHY NOT A JUNIOR BROTHERHOOD

Organize your young men, 16-21 years of age. Like baseball clubs have minor teams to feed the major teams, why not "get your men young"? Send to Headquarters for handbook and constitution.

FOR YOUR FEBRUARY MEETING

Topic: "What Social Security Should Our Government Provide?"

"If a man makes no provision for his own relations, and especially for his own household, he has disowned the faith and is behaving worse than an unbeliever." 1 Tim. 5: 8 (Weymouth).

Our country has moved one step upward in social responsibility. Because of multiplying economic difficulties and age limitations in service, together with the oversupply of labor, men are obliged to check off the thought of old age comfort. Here the government must step in and in a wise and fraternal way lay hold of reasonable and available resources and supply the needed bread and care. This is humanity's right and God's command. Just how this can best be done, is the object of this study.

Scripture Reading: Romans 13: 1-10.

Reference Material: 1. Unemployment Insurance in Economic Security Program—3c; 2. Old Age Security in Economic Security Program—3c; 3. What Economic Program Means to You—3c.

Some Special Helps for the New Young People's Study Series

For the study unit of the first quarter of the new year, *Personal Religious Living* a number of leaflets and pamphlets are available. These can be secured from the office of the Evangelical League. It will be appreciated if remittance is enclosed with order. It saves time and expense.

General Guide to Youth Action (25c).

Youth Action in Personal Religious Living (15c).

Follow Me. Monthly devotional magazine. (75c per year, single copies 10c)

Understanding Ourselves (15c).

Pathways to Personality (15c).

Daily Talks with God (60c)

Ways of Praying (35c)

For further information write to the Evangelical League office, 1720 Chouteau Ave., St. Louis, Mo.

Book Reviews

All books reviewed under this heading may be ordered from Eden Publishing House, 1712-24 Chouteau Ave., St. Louis, Mo., or 209 South State St., Chicago, Ill.

Christ in Recent Art, by Albert Edward Bailey. Charles Scribner's Sons. New York City. Price \$5.00.

"The Gospel in Art," by Professor Bailey, is a well known volume to students of art. This series of 16 religious pictures by modern artists, together with a description for each, with interesting information about the artist and the circumstances under which the picture was made, will be found very interesting. While at first glance the pictures might not appeal, because so many of us have become accustomed to the old familiar paintings, yet a closer study of the picture will give one a new appreciation and insight into the life of Christ as his contemporaries might have known him. The size of these pictures is 6"x9", enclosed in a packet, making them available for class use. There is also included information regarding sources of larger reproductions and lantern slides.

OUR MISSIONARY TASK

HOME MISSIONS, REV. J. J. BRAUN, EX. SEC., 1720 CHOUTEAU AVE., ST. LOUIS, MO.

The Merger "as is" in Home Missions

By Ess M. Ess

Is this a momentous occasion! The last official appearance of home missions news in the pages of the dear old *Herald*. However, if you have tears, *do not* prepare to shed them now. We make our farewell bow in one costume only to reappear almost immediately in another. Look for us in February in *The Messenger*, the new publication of the merged Evangelical and Reformed Church. We'll be there!

In preparation for that great event we're going to show you, here and now, how the home missions departments of the two groups have put the merger to work. This material is taken from a report made by the Rev. J. J. Braun, Executive Secretary of the "E" group Board for Home Missions. It shows in detail the merged work done by the Boards and in the field. You'll find it intensely interesting.

In order to carry on the work of the merger as it affects home missions there have been various joint meetings of the two groups as follows: June 24, 1934—Executive Committee of each Home Missions Board, and the Board of Church Extension of the "E" group; Jan. 9 and 10, 1935—both Home Missions Boards, with the Church Extension Fund Board of the "E" group. Oct. 23, 1935.—Both Executive Committees with "E" Extension Fund Board.

Each Executive Secretary has attended the Board meetings of the other group. In this way each Board is kept in close touch with the work of the other.

JOINT PROJECTS

During the year and one-half since the consummation of the merger the two Home Missions Boards have developed various joint projects in which each takes a share of responsibility. Here they are—and note the variety of ways in which the merger has worked:

Dewey Avenue Reformed Church, Rochester, N. Y.—the first result of the merger in home missions. Each Board pays half the support. The "E" group furnishes the minister—the Rev. Braynard E. Kurkowski—and the "R" group furnishes the supervision.

Hollywood, California. One Reformed and one Evangelical Church. Each Board pays half the support; the "R" group furnishes the minister and each Board supervises its own church.

The "E" church and the First Reformed Church of Omaha, Nebraska, decided to merge. Both pastors resigned and promised that they would not accept re-election to the pastorate of the merged church. In the ensuing election an "E" pastor, Rev. Walter F. Kieker, was chosen. The congregation is using the very favorable location and property of the Reformed church. Whereas the Reformed church was formerly a mission, the merged church is self-supporting. Which makes both Boards happy!

Evangelical missions using Reformed pastors: San Rafael, California; Gering, Nebraska; Gresham, Oregon.

Reformed missions using Evangelical pastors: Salem, Oregon; Wilsonville, Oregon:

One large parish in Idaho, extending from Payette in the extreme West to Sugar City in the extreme East, with the Reformed Church at Ruppert in the middle, uses an Evangelical minister, Rev. A. Beutenmueller, to whom the "R" Board pays one-third of the required support and the "E" Board pays two-thirds.

The "E" missions at Brown and Morden in Manitoba, Canada, have accepted an "R" minister, Rev. P. Wiegand, and have been induced to affiliate with the Manitoba Classis of the "R" Group, while the "E" Group agrees to pay the full support.

Several other projects are being studied. One in Detroit, Michigan, which has been tentatively agreed upon, involves the re-location of the Dexter Blvd. "R" church and the joining in the establishment of the re-located church of a number of members of the "E" Bethel church.

PROMOTION

Both home missions groups have joined actively in the preparation and dissemination of home missions publicity. The projects of the "R" Board have received ever-increasing space in the pages of the *Herald* and the *Friedensbote*. The "E" Board furnishes articles for the *Outlook of Missions* and is endeavoring to secure subscriptions for this very interesting magazine. The two Boards together issued a joint booklet of 32 pages, setting forth all the work of both groups. It is entitled "*Expanding Fields of Service*"—and if you do not have a copy, see your pastor at once! The merged church papers will carry *weekly* articles and news items from both boards. Watch for the first issue in February!

ORGANIZATION

In their first joint meeting the Boards elected an Executive Committee to act in all matters of new work and joint undertakings of any kind. The chairman of this committee is Rev. G. A. Schmidt, the co-chairman Dr. Charles E. Miller, the secretary Rev. J. J. Braun. Other members are Dr. Charles E. Schaeffer, Rev. Purd Dietz and Rev. Charles Enders.

The Boards agreed that they would no longer continue their separate enrollment in the membership of the Home Missions Council, but that they would ask this organization henceforth to list our joint home missionary organization as the "Board for National Missions of the Evangelical and Reformed Church," listing two Executive Secretaries—Dr. Charles E. Schaeffer and Rev. J. J. Braun.

To date this organization has worked smoothly and effectively and it is our confident expectation that it will continue to do so.

AGREEMENT ON FUTURE ORGANIZATION

The opposite traditions of the two groups with regard to relationship of the church building funds to home missions made it necessary for the Boards in full session to devote considerable time to the discussion of the future set-up, and for the Executive Committees to meet again in October for further discussion of the matter. It was finally agreed to recommend to the Committee on Constitution that there be only one Board for church extension activities, for special missionary projects and for church building funds, but that there be embodied in the by-laws of the denomination a clause stipulating that there be two distinct and separate treasuries—one for home missions and one for church building—that no funds ever be diverted from one treasury to the other, and that each treasury be in the keeping of a separate treasurer.

It seems to be the unanimous opinion of the members of the two Boards that all old work and old obligations be carried by each Board separately until such old work and obligations may have been fully cared for, but that the new Board shall conduct all new or merged work as it occurs.

And there you have it—a workmanlike agreement among Christian gentlemen for the furtherance of the Master's work here below. It is succeeding and will continue to do so—but it needs your earnest prayers and your constant active support as never before.

STICK WITH ME, FOLKS!

Believe it or not, it has been eighteen years since the name "Ess M. Ess" first appeared in the pages of "*The Evangelical Herald*." That's a long time! I wonder how many million words I have written about the work of the Evangelical Church and Evangelical home missions work. And I wonder how many million more I'm going to write about the merged work of the Evangelical and Reformed Church! I'm all excited about it. I've got to hold my own, now, with the erudite and dignified scribes of the "R" group. Stick with me—I need you! And stick with home missions—the great cause of making America Christian needs you more than ever before.

Good-bye now! We'll meet you in February, in the pages of the brand new *Messenger*. Look for us!

THE WOMEN'S PAGE

WOMEN'S UNION, MRS. E. REICHENBACH, ASST. SEC., 1720 CHOUTEAU AVE., ST. LOUIS, MO.

New Orleans Federation

The Evangelical Women's Federation of New Orleans and Vicinity closed a very successful year. The various committees have worked very hard and their labors have been crowned with remarkable success. During the spring, Mrs. Elsa Reichenbach, Assistant Secretary of the Women's Union, paid us a visit. Mrs. Reichenbach's charming personality and her thorough knowledge of Federation work made her visit a complete success. In August we celebrated the 15th anniversary of our Federation. A candle-light service was held, representing the years of service for the Lord. The service was effective and beautiful. In November, Miss Carrie Kerschner of the "R" Group came to New Orleans. Miss Kerschner is well informed on both "E" and "R" group work and brought to us a great amount of valuable information.

With the success of 1935 behind us, we look forward to a more successful 1936, and extend to you and our sister federations the season's greetings. *Edna Heinz*, Recording Secretary.

Re-thinking Stewardship

We have heard and still hear much about "Re-Thinking Missions." How about re-thinking *Stewardship*? Stewardship must be a voluntary desire and action. Let us begin with giving our time. Give a few minutes daily to God in Scripture reading and prayer. Interest the adult members of your family as well as the younger children. You sow the seed, God gives the increase. Make your home a place where your family really feels at home and when guests or neighbors come make them feel the power of a happy, contented home atmosphere.

In the Bible we read of Dorcas, how she sewed and helped the poor to the extent that when she died the people sent for Peter to awaken her, because she was still needed. Try her example. Perhaps you have the leisure time and some of your neighbors' children are ragged and in need, sew for them and tell them about God and his love for them.

You have possessions! Perhaps not much, but some; so that you can give to the treasury of your church and to its projects. Remember the widow's mite. She did not have much, but she gave it *all*. Christ commended her saying, "She has given more than any who put into the treasury." Give until the Lord stops giving to you.

In 1 Samuel 1: 24 we read, "And Hannah brought Samuel to the temple and gave him to the Lord." Perhaps you have a son or daughter who would love to teach, to work in the church parish, or become a missionary. Pray with them and for them. Give them to God, and if he has need of them, he will call them.

You lay the foundation by teaching them about God, showing them his loving kindness, and their need of being thankful for the same. In time expression will show itself in giving and serving the cause of Christianity. Try it and see. It works.

Kate Fitzgerald Bickel.

Conference on "New Americans"

Having attended the conference on "New Americans" at Chicago, not long ago, and finding it very interesting, I was deeply impressed with the significance of their objectives. There were many nationalities present, the largest group present being Italians.

This New American movement originated in New York. After a successful conference of thousands of Protestant Italians in that city it was suggested to have such a meeting in the Middle West, Chicago being chosen because of its cosmopolitan population. However, this city enlarged upon it and issued an invitation to *all* new Americans, Poles, Hungarians, Mexicans, Czechs, Slovaks, Swedes, Norwegians, Italians, and Russians.

About 300 pastors were present, of practically all denominations, as well as prominent men from all over the United States. Each group had its own speaker, men well versed in the political, economic, geographical, and religious background of the group he represented.

Dr. Kincheloe, of Chicago Theological Seminary, spoke on "Builders of New America," people brought to this country can-

not be made over by magic, he said; they must be educated into our groups. He stressed citizenship to a great degree. He also explained that the political underworld gets a hold upon these unsuspecting people, crosses their palms with money, finds shelter for them, and so wins their loyalty. It is not their fault but the fault of the Christian citizens who fail to see this situation. The foreigner thinks lawlessness is the proper thing.

The thing for "Old" Americans to remember is that at one time our ancestors were "New Americans," and leaving the word "foreign" out of our vocabulary will be one step forward.

Mrs. H. Vonderheidt.

Sustaining Membership

See it grow! More and more our members, societies, federations, and district unions are giving support to the Sustaining Membership of the Women's Union. Within the past year 15 Members in Memoriam, 15 Life Members, and 26 Patrons have become a part of this great family who are desiring to thus help the work of the Women's Union.

Since the last report the following have been added to the roll:

Membership in Memoriam: Mrs. W. F. Henninger, Mr. Wm. Schelper, Mr. John Poppe.

Life Members: Mrs. Geo. C. Rewwer, Mrs. Henrietta Zander, Mrs. H. L. Streich, Mrs. Mary Krogmann, Mrs. John Herbert Stafford, Mrs. R. Mernitz, Mrs. E. Schaefer, Mrs. H. Noehren, Mrs. John C. Fisher, Rev. E. H. Plassman, Mrs. T. Stoerker, Mrs. Lina Brucken.

Patrons: Mrs. Matilda Heck, Mrs. Lillian Busekros, Mrs. Ida Temme, Mrs. Elizabeth Ziercher.

Renewed: Mrs. Laura Stammerjohn, Mrs. E. G. Grauer.

We thank all who have helped to make these memberships possible.

A Day of Fellowship and Prayer

"On earth peace, good will toward men" is the theme of meditation and prayer on the World Day of Prayer, to be observed February 28, 1936, the first Friday in Lent. In more than 50 countries in 1935 Christians met in large and small groups, both men and women, young and old, and the children too, to consider the meaning of "Bear ye one another's burdens." In the United States alone last year more than 275,000 programs were used.

At the request of the World Day of Prayer Committee the program for use in many lands was prepared by Senorita Laura Jorquera, of Santiago, Chile, who is president of the Council of Presbyterian Women of Chile, and active in the Y. W. C. A., the W. C. T. U., Sunday school work, and other church interests. Miss Jorquera is a woman of charm and personality. Her sincerity, her unaffected manner, and her belief in people, endear her to her many friends and make her a great asset to the cause of Christ in Chile.

She tells the most delightful stories of writers and statesmen, and of their wives, of visitors from other lands, and of the old landed aristocracy. She seems to have known everyone worth while, and her reminiscences are always kindly.

Her mother is English and on her father's side she is a descendant of the family to which Santa Teresa, the well known Spanish mystic, belonged. She speaks and writes English and Spanish equally well. She is recognized as a promising author in Chilean literary circles. She is a rare interpreter as she lives and thinks in two languages.

It is noteworthy that Miss Jorquera has placed in the heart of the program the story of "Christ of the Andes"—the immense bronze statue on the boundary lines between Argentine and Chile which commemorates the Peace Pact of May, 1901. The statue was cast from the cannons which had almost been aimed at each other and bears the inscription:

"Sooner shall the mountains crumble into dust than shall Argentinians and Chileans break the peace which they have pledged at the feet of Christ the Redeemer."

As we approach this World Day of Prayer:

"Let us thank God for the growing and deepening consciousness of the need for peace, and for the personal knowledge of him who brings peace on earth.

"Let us ask our Father to bless all peoples and their governments in their efforts to secure peace; may nations reconsider their ways and prepare for peace.

"Let us pray for the missionary enterprise and for all who share therein.

"Let us pray that the church as the body of Christ may stand firm against race discrimination, social injustice and war.

"Let us pray that we as individuals may be willing to walk the Way of the Cross to secure peace in this our own day."

The service of worship for youth has as its theme, "Lead us, O Father, in the paths of peace." It was prepared by Miss O. Mary Hill, of Canada, and has been printed for use in the United States through the courtesy of the Inter-board Committee of the Women's Missionary Societies of Canada.

The children's service of worship is called "Come unto me, children of every land, my own to be." The thought centers about Christ with the Angel of Peace, and children from various lands who express fear of war and longing for peace so that all the families on earth may be happy.

Offerings are taken everywhere to be given to specific missionary enterprises. In the United States the World Day of Prayer offerings are given to furthering the work of the Christian literature for women and children in other lands, the Women's Union Christian colleges of the Orient, Christian service among migrants in the homeland, and religious education in the United States Indian schools.

Concluded from page 34

then address the God of Heaven once or twice a year, confessing the faults of the people and asking for a continuation of God's blessings upon the people. And it should be noted that here there is no image to which he addressed himself.

The political situation in China seems to be a very serious one, and there seems to be no end of trouble. Apparently, the Chinese people are not united among themselves. The various provinces seem to retain a large amount of autonomy and concern themselves far more about their own local affairs than for the welfare of the whole nation. It would seem as if the Chinese are just beginning to have a national consciousness. The Manchus, who ruled China from Peking, did not inspire such passionate

devotion and loyalty in the people of China as the Mikado of Japan does in the people of that land. Nor do the rulers of China seem ever to have had the real welfare of the people at heart but rather their own aggrandizement only. There was therefore nothing in the government of the past several hundred years which tended to unify the people.

A new day seems to be dawning, however. The student group is very much interested in China and is strongly nationalistic. The students speak with some enthusiasm of the Republic, and they have great ideals for their country. The present government, too, seems to be making some progress in the fields of education and public health. Educational institutions are rapidly being established and hospitals are being opened up. All of the improvements are being hindered and delayed by the enemies of China. These seem to be principally from within. The bandits and communists are harassing the people and the country so that much treasure that might be expended on education and public health ventures is being spent on internal warfare.

As a whole, the people of China seem only desirous of peace and freedom from interference. They are industrious and patient and, given peace and freedom to work out their national destiny, will probably come out all right. Whether they have that political acumen which is necessary to unify the country in the present troubled times and enable China to take with honor her rightful place among the nations of the earth, I cannot say. Some of the American travelers whom I met seem to think not. One of them expressed it in these words "The Chinese are children, they need a father, and Japan will probably be that father." I am not prepared to agree with this statement, for I have met too many fine, capable Chinese men and women.

I feel convinced that Christ has a great people in China. I have the confidence that many as they hear his voice will recognize it as the voice of their true leader and Lord and will come and follow him. Those who have already answered the call are in many instances earnest, consecrated and missionary-minded. They are a mighty force that will be heard from as under the influence of the Spirit of God they go forth in his Name to make China a Christian country.

My ship the "Tjinegara" sails from here (Shanghai) on Nov. 7th. Am looking forward with great pleasure to the meeting with the Scheers from Louisville. We expect to meet in Hong Kong and to continue on to India via the Dutch East Indies.

With kind regards and greetings to you all, I am
Fraternally yours,

F. A. Goetsch.

Synodical Budget

From December 24th to 31st, inclusive.

Received by the Treasurer, F. A. Keck, 1720 Chouteau Avenue, from the following Districts:

ATLANTIC

Rev. H. Manrodt, Zion, Newark, N. J., \$140.

Designations: Rev. F. A. Goetsch, Immanuel S. S., Irvington, N. J., for orphan in Honduras, \$3; Pres. Miss F. J. Bauem-schmidt, St. John's Philathea Class, Baltimore, for Student Aid Fund, \$5; Mrs. R. W. Jungfer, from Miss Lydia Jungfer, Bethlehem, Newark, N. J., for Mins. Pens. Fund, \$5; Rev. H. Manrodt, from Zion Sunshine Girls, Newark, N. J., for For. Mis., \$15.

CALIFORNIA

H. Methmann, St. Mark, Oakland, \$75.
Designation: Treas. G. A. Hain, St. Matthew, San Rafael, for Madeline Island, \$7.35.

COLORADO

Rev. A. C. Kroehler, Immanuel, Ft. Collins, \$14.25; Rev. D. Buchmueller, St. John, Idalia, \$12. Total, \$26.25.

INDIANA

Rev. E. Stroehlein, St. John's S. S., Batesville, \$45; Louis Grah, Jr., St. Mark, New Albany, \$20; Treas. A. B. Cobin, First, Tell City, \$300; H. F. Rathkamp, St. Peter's Ev. Miss. Soc., Pleasant Ridge, \$50; Fin. Sec. R. E. Ober, St. Paul, Middletown, \$100; Treas. J. Rutz, St. Paul, Dayton, Ky., \$50; Rev. A. C. Schnake, Christ, Ft. Thomas, Ky., \$400; Treas. A. Schwartz, Christ, Louisville, Ky., \$61.60; Rev. W. F. Mehl, St. Paul, Louisville, Ky., \$50; Treas. W. J. Raber, Evangelical, near Browns, Ill., \$99.50; Treas. J. P. Botsch, St. John, Carmi, Ill., \$58. Total, \$1,234.19.

Designations: Rev. F. A. Goetsch for missionary support from Zion, Indianapolis, \$255; St. John, Evansville, \$125; Bethel, Evansville, \$225 = \$605; Rev. F. A. Goetsch, Zion S. S., Indianapolis, for Chandkuri Lepers, \$5; Rev. W. F. Mehl, St. Paul, Louisville for Lepers from Miss. Soc., \$5, from Excelsior S. S. Class, \$5, for Biloxi, from Ladies' Bible Class, \$5 = \$15; Rev. F. R. Daries, Zion S. S., Indianapolis, for Home Miss., \$75; Miss Josie Faul, Stewartsville for Home Miss., \$1; Rev. E. J. Koch, Bethlehem, Louisville, for Syn. Rec., \$54; Mrs. E. S. Weppner, Grace, Immanuel, Louisville, from Parish Aid Soc., for Honduras, \$5, for India, \$4 = \$9; Rev. F. A. Goetsch, St. Paul's King's Daughters Circle, Sidney, O., for Foreign Miss., \$5.

IOWA

Treas. Alb. Bischoff, Zion, Burlington, \$66.74; Treas. V. M. Schmitt, St. Paul, Donnellson, \$54.75, from S. S., \$44.78 = \$99.53; Fred J. Young, St. Paul, Dumfries, \$62; Sec. H. L. Meyer, Friedens, Elkader, \$212.36; Rev. J. H. Buescher, St. John, Flint River, \$25; Rev. J. G. Ruhl, St. John, Haverhil, \$4.50; Treas. E. H. Witte, Zion, Lowden, \$155; Treas. H. Backhaus, St. Paul, Manly, \$28.57; Rev. C. Ossenkopf, Manning, \$1; Rev. G. M. Betz, St. Paul, Mt. Vernon, \$3.80; H. H. Meyer, St. Peter, New Albin, \$2.35; Rev. J. G. Ruhl, St. John, Newton, \$19.50; Treas. C. I. Winegarden, St. Paul, Sigourney, \$47.49; Sec. Miss A. Beyer, Ev. Luth., Walnut, \$15; Treas. J. C. Seyb, St. Paul, Kahoka, Mo., \$27.31; Treas. Wm. King, Evang. S. S., Rock Island, Ill., \$11; Treas. J. Roskamp, Bethany, Tioga, Ill., \$66.20; W. U., \$10; Ladies B. C., \$8, Mr. Chas. Wollbrink's B. C., \$6.25, Young Ladies' B. C., \$4.40 = \$94.85. Total, \$876.

Designations: Mrs. F. W. Rasche, Bur-

lington from Mrs. F. Knopp, for Lepers in India, \$5; Mr. Edw. Wiese, Zion, Calumet, for Home Miss., \$9.25; Rev. Aug. Bock, St. John's S. S., Peterson, for Home Miss., Biloxi, \$11.10; Mrs. A. E. Blum, Kahoka, Mo., for Foreign Miss., \$5; Treas. V. M. Schmitt, Donnellson, from S. S., for Mins. Pens. Fund, \$5.

KANSAS

Treas. C. R. Herold, Evangelical, Ellinwood, \$32; Treas. Carl Alt, Immanuel, Wells Creek, \$50. Total, \$82.

Designations: Rev. L. G. Marx, Holyrood, for Honduras, \$7.10, from Mary-Martha Class, \$5 = \$12.10; Rev. A. L. Brueggeman, Trinity, Hudson, for Mins. Pens. Fd., \$10; Rev. F. A. Goetsch, Mrs. L. Haydon's S. S. Class, Inman, for "oil for lepers," Chandkuri, \$7.

MICHIGAN

Rev. E. J. Soell, St. Paul, Clyde Tp., \$1; Mr. M. A. Fett, St. Matthew, Detroit, \$85.30; Rev. A. A. Schoen, St. Andrew, Dexter, \$18.61; Miss F. J. Held, St. John, Grand Rapids, \$90; Pres. T. Buetner, St. John's L. A., New Buffalo, \$10; Rev. E. J. Soell, St. John, Port Huron, \$300; Treas. C. A. Schiebel, St. Peter, St. Joseph, \$50; Treas. C. Foss, St. Paul, Warren, \$13.16. Total, \$568.07.

Designations: Milton A. Fett, Detroit, for Foreign Miss., from St. Matthew's, \$11.75, from St. Luke's, \$11.75 = \$23.50; Rev. F. R. Schreiber, St. John, Grand Rapids, for Grace Mission, Grosse Pointe Park, \$25; Rev. P. H. Konrad, St. John, Elkhart, Ind., for Mins. Pens. Fund, \$20.89.

MINNESOTA

Geo. Peters, St. John, Biscay, \$9.75; Rev. C. H. Boland, St. Matthew, Cottage Grove, \$13.50; Mrs. H. Nieman, St. Matthew's L. A., Cottage Grove, \$18; Treas. M. Becker, St. Paul, Wadena, \$3.07. Total, \$44.32.

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Designations: Rev. E. U. Hafermann, Friedens, near Plato, for Mins. Pens. Fd., \$12.25; Rev. J. M. Munz, Hebron, N. Dak., for Foreign Miss., \$5, Home Miss., \$5, from St. John's L. A., for Home Miss., \$5, Foreign Miss., \$5, from Jac. Hoerauf, for Foreign Miss., \$5, from N. N., for Mins. Pens. Fund, \$5, from Dora Ewald = \$30.

MISSOURI

Treas. Clara Schmidt, Ebenezer S. S., Augusta, \$41.40; Treas. F. W. Beckmann, Jr., St. John, Chamois, \$15.17; G. J. Helling, St. Paul, Gerald, \$28.32; H. Brueggemann, St. Paul, Hermann, \$22.61; Treas. E. J. Kohler, St. Luke, Kimmswick, \$25; Eugene Lagemann, St. Paul, Marthasville, \$10.97; Treas. O. G. Horn, Calvary, St. Charles Rd., \$9.50; Treas. C. H. Wieghard, Bethany, St. Louis, \$150; Bethel, St. Louis, \$350; Treas. F. J. Wermeier, St. Louis, Carondelet Church, \$25.01, S. S., \$26, Mrs. B. Beckert, \$5, Miss A. Rieman, \$5 = \$61.01; A. A. Ritzel, Grace, St. Louis, \$142; Treas. F. A. Kaiser, Mt. Tabor, St. Louis, \$25; O. C. Grueninger, St. Paul, St. Louis, \$150; Trinity, St. Louis, \$15; Treas. E. F. Wohl-schlaeger, St. Lucas, Sappington, \$37.20; Rev. F. W. Weltge, St. James, Tilsit, \$11.85. Total, \$1,095.03.

Designations: Rev. F. A. Goetsch, St. Peter's E. S., St. Louis, for Missionary Supp., \$250; Rev. F. A. Goetsch, Nazareth L. A., St. Louis, for Orphan Support, \$25; Rev. F. A. Goetsch, St. Peter, St. Louis, from Martha Class for Orphan Support, \$25, Tilda Hospital, \$25, Leper work and well, \$15, from Women's B. C., for Biblewomen's Support, \$30, Leper well, \$5, from O. S. Girls, \$5, Beginners & Primary Dept., \$10 for Leper well = \$115; Rev. F. A. Goetsch, Friedens, St. Louis, from L. A., for Christmas gift for India, \$10; Tabea S. C., \$10 = \$20; Rev. F. A. Goetsch, Bethel, St. Louis, from Plus Ultra B. C., for Medical work in Honduras, \$10; Rev. F. A. Goetsch, St. John's S. S., St. Charles, for Biblewomen support, \$50, from Girls' S. S. Class, St. Lucas, Sappington, for "Our Chandkuri Lepers," \$5, from Golden Hour B. C., St. John, Manchester, for work of Miss Kiew, India, \$10, from a member of the Home Dept., St. Marcus, St. Louis, for Foreign Miss., \$1, from Rev. Harold Schultz, Webster Groves, for For. Miss., \$50, Mr. E. H. Schultz, Jr., St. Louis, for For. Miss., \$25 = \$141; Trinity, St. Louis, for Honduras Organ Fund, \$22.66; Rev. F. Deuschle, St. John, Pinckney, for Home Miss., \$9.02; R. E. Horst, St. Matthew, St. Louis, for Ozark Miss., \$20; Treas. Miss H. Toennies, St. Peter, Martha Class, St. Louis, for Biloxi, \$10, for Ozarks, \$10 = \$20.

NEBRASKA

Treas. R. Schroeder, First, Harvard, \$30; H. G. Welsch, Friedens, Milford, \$16.16; Treas. H. W. Holtgrewe, Bethel S. S., Nebraska City, \$13.35; Rev. M. Strasburg, St. John, Talmage, \$47.70. Total, \$107.21.

NEW YORK

Treas. Alfred K. Dickow, St. Luke's Senior League, Auburn, \$5; Treas. Frank J. Linneborn, Grace, Buffalo, \$50; Louis Schlenker, St. Stephens, Buffalo, \$101.07; Treas. Fred W. Schultz, St. Peter, Lockport, \$30; Adolph Knoll, St. Paul, Rochester, \$82.50; Treas. Herman H. Janke, Salem, Tonawanda, \$122. Total, \$390.57.

Designations: Geo. H. Butler, Immanuel W. W. Class, Buffalo, for Bible Women in India, \$15; Treas. Fred W. Bickson, St. Luke's S. S., Buffalo, for Biloxi, Miss., \$5; N. N., Hamilton, for Min. Pens. Fd., \$20; Rev. F. A. Goetsch, for Foreign Miss., from Beginners & Primary Dept., St.

Paul's, Rochester, \$25, Willing Helpers of St. Paul & St. Mark, Buffalo, \$50, Servers of St. James, Hamburg, for Honduras, \$25 = \$100.

NORTH ILLINOIS

Treas. Fred Garkey, Zion, Adeline, \$25.64; Rev. H. W. Dinkmeyer, Bethany, Chicago, \$14.25; Sec. Harold C. Winning, Salem, near Eleroy, \$140.26; Rev. J. H. Ellerbrake, Immanuel, Hanover Twp., \$9.85; Oscar E. Silbermann, St. Paul Community, Homewood, \$60; Treas. Albert Braun, St. John, Mokena, \$46.57; Treas. Geo. W. Deppert, St. Paul, Pekin, \$1,362.25; Sec. Fred W. Glaeser, St. Paul, Richton Park, \$10. Total, \$1,668.77.

Designations: Sec. Fred W. Glaeser, St. Paul, Richton Park, for Min. Pens. Fd., \$5; Rev. H. F. Mueller, Champaign, from Ev. W. U., \$10, Sewing Circle, \$10, Bible Class, \$5, for Min. Pens. Fd., = \$25; Edna Pomrehn, St. John S. S., Chicago Heights, for Ozarks, \$2; Rev. F. A. Goetsch, for Orphan Support from St. Lucas Sew. Circle, Beecher, \$25.

OHIO

Rev. Alfred J. A. Wahl, St. Paul, Chattanooga, \$295.81; Louis A. Hibbler, Salem, Chillicothe, \$75.87; Rev. E. Agricola, St. John, Chili, \$22.03; C. Wm. Wahl, First, Cleveland, \$4; Rev. C. Ralph Schmidt, Ridge Road, Cleveland, \$20; Treas. E. C. Gerstacker, St. Lukes, Cleveland, \$52.80; Rev. A. F. Bahnsen, St. Paul, Cleveland, \$50; Treas. A. A. Schilker, Zion, Cleveland, \$75; Rev. C. C. Huprich, St. Paul, Dover Tp., \$25; Mrs. F. Rieger, Euclid, O., from a reader of the Friedensbote, \$2; Rev. E. Agricola, Zion, Halifax, \$16.87; Treas. Wm. Lloyd, Salem, Marion, \$100; Rev. J. G. Digel, Evang. S. S., Massillon, \$25; Treas. E. Lee Penman, St. Paul, Navarre, \$50.42; Rev. E. Agricola, St. Paul, Renner, \$35.35; J. H. Frische, St. Paul, Wapakoneta, \$110.76; Mrs. Raymond Gardner, Zion, Winesburg, \$29.01; Treas. Philip Bogner, Christ, Wooster, \$50.57; A. G. Brauning, Pilgrim, Zanesville, \$75. Total, \$1,115.52.

Designations: Rev. Alfred J. A. Wahl, St. Paul L. A. S., Chattanooga, for Foreign Miss., \$5; Rev. J. G. Digel, Evang. Massillon, for Orphans in India, from German L. A. S., \$25, English L. A. S., \$25, Y. P. Soc., \$25, S. S., \$25, N. N., \$2 = \$102; Rev. A. E. Klick, St. John's, Columbus, for Foreign Miss., from N. N., \$50; Treas. August Koepke, St. Paul's Brotherhood, Oak Harbor, for Budget Def., \$7.07; Rev. F. H. Klemme, Gleaners S. S. Class, Portsmouth, for Foreign Miss., \$15; Rev. C. E. Schmidt, Ev. Women's Union, S. Amherst, for Home Miss., \$2.50, Digging Well in India, from N. N., \$2.50 = \$5; Treas. Mrs. Theo. Merten, Lorain, for Shannondale in Ozarks, \$50.95, Clinic at Biloxi, Miss., \$50.94, from Ev. Women's Union of Ohio Dist., 10th anniversary = \$101.89; Rev. F. A. Goetsch, for Orphan Support, from N. N., of St. Paul, Cleveland, \$25; Rev. L. F. Stueber, First L. A., Millville, \$5.70; Mrs. Geo. Rothley, St. John, Lowell, O., \$28. Total, \$33.70.

Designations: Treas. John F. Davis, St. Peter's, Pittsburgh, for Rev. Feierabend's salary, \$300.

SOUTH ILLINOIS

Treas. O. J. Hermes, St. John, Brighton, \$107.86; Mrs. Bertha Yauch, Zion, Central City, \$5; Treas. Geo. Wehmer, St. Paul, Centralia, \$50; Treas. Frank Schneider, St. Paul, Freeburg, \$10.23; Treas. Harry Wild, Evang., Fultz, \$10.55; Louis G. Steiner, Evangelical, Grant Fork, \$60.48; F. Sec. Fred C. Lampe, St. John, Granite City, \$100; Treas. E. C. Reichmann, Friedens, Irvington, \$50; Treas. H. W. Steinkamp, St. John, Plum Hill, \$49.06; Treas. E. R. Meier, St. Paul, Quincy, \$46.92; Treas. Alvin Stoermer, St. Peter, Quincy, \$18.19; Treas. Ben Kombrink, St. Paul, Staunton, \$81.86; Herman Dittmer, St. John, Trenton, \$69.23; J. O. Y. Soc., \$25 = \$94.23. Total, \$684.38.

Designations: Treas. Mrs. G. H. White-side, St. John Mary & Martha Soc., O'Fallon, for Foreign Miss., \$5; H. O. Kiest, St. Paul, Quincy, for Biloxi Back Bay Miss., \$25; Rev. Karl Doernenburg, St. John, Ridge Prairie, for Min. Pens. Fd., \$4.

SOUTHERN

Rev. Adam Koehler, St. John, Lillian, Ala., \$9; F. Sec. L. F. Behrensmeyer, Robertson Mem., Miami, Fla., \$66.56. Total, \$75.56.

TEXAS

Geo. Schuetz, St. Paul, Gerald, \$6.65; Rev. John Strauss, Zion, Waco, \$13. Total, \$19.65.

Designations: N. N., San Antonio, for Home Miss., \$1, Foreign Miss., \$1, Ozarks, \$1 = \$3; Rev. F. A. Goetsch, L. A. S., First, Houston, for Orphan Support, \$25, Tabitha Soc., for Biblewomen's Support, \$50 = \$75.

WEST MISSOURI

Rev. J. Abele, Pastors' Homes, Blue Springs, \$28; Treas. H. W. Buschmeyer, Evangelical, Boonville, \$27.50; Fred Rohrbach, Jr., Evangelical, California, \$175; Edward J. Keyes, St. Paul, Kansas City, \$6; Treas. W. F. Walter, Salem, McGirk, \$37; Rev. H. E. Mueller, St. Paul, Pilot Grove, \$27.20; Treas. A. F. Oberhelman, St. Luke, Wellington, \$141.19. Total, \$441.89.

Designations: Rev. F. A. Goetsch, for Orphan Support, from W. W. S. S. Class, Higginsville, \$25.

WISCONSIN

Aug. Peters, Bethel, Byron, \$7.50; Rev. M. M. Schmidt, St. Paul, Corning, \$33; Treas. Chas. W. Pratt, Christ L. A. S., Cudahy, \$5; Herman Groesch, St. Martins, Fillmore, \$100; Treas. Erwin Conrad, St. John, Kohlsville, \$13.42; Rev. E. R. Wullschlegler, St. John, Merton, \$2.16; Rev. Paul J. Keiser, St. James, Richfield, \$4.50, Christ, Rockfield, \$17.15 = \$21.65; Treas. Albert F. Schmiel, Zion, Sussex, \$81.23; Rev. John G. Siegle, St. Paul, Town Russell, \$13. Total, \$276.96.

Designations: Treas. Burton Anderson, Emanuel S. S., Hales Corner, for India Miss., \$4; Rev. Theo. Irion, Oshkosh, for Honduras flood sufferer, from Mrs. M. Mack, \$5.

Changed Addresses

Rev. Harold R. Ash, from Greenville, Pa., to R. 1, Berlin, Pa.

Rev. F. Brennecke, Em., from Lingle, Wyo., to 6 E. Manoa Rd., Upper Darby, Pa.

Rev. Wm. E. Hauff, from Red Bud, Ill., to R. R. 3, Marissa, Ill.

Rev. Fenton Laucks, from Reading Pa., to c/o Salem Reformed Church, Allentown, Pa.

Rev. Titus Lehmann, from 923 S. East Ave., to 13 S. Linwood Ave., Baltimore, Md. (Change of parsonage.)

Rev. Paul G. Schaeffer, from Sharpsburg, Pa., to 712 Sibley St., Hammond, Ind. (Immanuel Church.)

Rev. T. S. Schlundt, Jr., from Navarre, Ohio, to Residence: 817 Perennial Dr., Office: 637 E. Market St., Louisville, Ky. (St. John Church.)

Rev. Wm. H. Schults, from Dayton, Ohio, to 117 Cedar St., Tampa, Fla.

ALMANAC CORRECTIONS

Rev. C. G. Kettelhut, Em., E94, R. 6, Hoosier Ave., Evansville, Ind. (Was omitted.)

Rev. Theo. Kettelhut, Holland, Indiana (should be omitted).

Rev. F. J. Mittler, Gladbrook, Iowa (omit R. R. 2).

Rev. I. Neumann, Em., 215 3rd Ave. North, Twin Falls, Idaho (not Evansville, Ind.).

Rev. Henry Niefer, D.D., E95, 812 E. Russell Ave., Milwaukee, Wisc. (omit line following Rev. Niewoehner's address).

Rev. Elmer G. Otte, Mapleton, Iowa (not Kansas).

Rev. James Edgar Wagner, 613 W. Lemon St., Lancaster, Pa. (not W. 11th St.)

Rev. H. M. Wiessecke, Em., 537 Ave. Minorca, Coral Gables, Fla. (not Ave. Minorla).

The following should be listed as "Em." Rev. E. G. Albert, 117 Woodbury Rd., Altadena, Calif.

Rev. A. C. G. Baltzer, 371 Maplewood Dr., Rochester, N. Y.

Rev. F. Oppermann, East Sound, Wash. Rev. F. Pearl, 420 W. 8th St., Hampton, Iowa.

Rev. F. Peter, 1004 Waukazoo St., Petoskey, Mich.

Rev. Albin R. Zink, 17 Minnetonka Rd., Buffalo, N. Y.

The Evangelical Herald

VOLUME XXXV

ST. LOUIS, MO., JANUARY 23, 1936

NUMBER 4

Teach Me to Love the World

Teach me to love the world as thou dost love,
Ready to give my dearest and my best,
Thyself more dear, to save it from its sins,
And turn all hearts to thee. O grant me faith
In thy beloved Son, thy holy Lamb,
Which makes within, the sleeping life of love,
And makes us one with him who died that men
Might share his eternal life and might dwell
In thee, from whose exhaustless fulness all
Who look to thee in fervent prayer receive
Thy Spirit, bounteous gift. But from that love
Which clings in fondness to the world's bad ways,
And sinks the soul in its corrupting guile,
Save me, O God; for earth must pass away,
Ambitious pride and all the idle glare
Of social rank and wealth's delusive charm.
That which we see is temporal and soon
Must yield to time's corrosive touch, and sink
To dark oblivion. But the things unseen,
Love, holiness, and truth eternal, stand
Before thy glorious throne, and speak thy word
Within the heart of man. To that blest word
Be all my powers subdued that I may still
Show forth thy love which quickens and redeems.

JAMES DRUMMOND.

The Evangelical Herald

A Weekly Paper for Churches and Homes of the
Evangelical and Reformed Church

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. Eph. 4: 3-6.

Rev. J. H. Horstmann, D.D., Editor; Esther Louise Koch, Assistant Editor.

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TABLE TALK

A DEPARTMENT FOR THE WHOLE HERALD FAMILY

Revision of the Gregorian Calendar

REV. PAUL PRESS, D.D.*

II

In order to give reasons for a calendar reform, perhaps I should quote from the report of the League of Nations:

"Under the present calendar the divisions of the year, the months, the quarters and the half years, are of unequal length. The months contain from 28 to 31 days. As a result the number of days in the quarters are respectively 90, 91, 92 and 92. The first half-year contains two or three days less than the second half. Months, quarters and half-years do not consist of a whole number of weeks. The weeks are usually split at the beginning and end of months, quarters, half-years and years. These unequal lengths are a cause of confusion and uncertainty in economic relations, in the arrangements of all statistics, and especially the statistics of trade.

"Because of these unequal periods, from days to half-years, all calculations of salaries, interest, insurance, pensions, leases and rents fixed on a monthly, quarterly or half-yearly basis are inaccurate.

"The calendar is not perpetual—it changes each year. Dates of periodic events can never be fixed with precision. Each year authorities have to make special decisions regarding the dates of holidays, openings of Parliament, fairs, courts, markets and assemblies. If the calendar were perpetual, the dates of these events could be fixed once for all. They would fall on the same dates as well as on the same days of the week.

"Finally, and this is perhaps the greatest drawback from a statistical and commercial point of view: Since the various days of the week are not of the same value as regards the volume of trade, and the years and the months do not from year to year include the same number of weekdays, there can be no genuine statistical comparison between one year and another. The various subdivisions of the year itself—half-years, quarters and months—are likewise incapable of comparison."

Out of more than 200 plans submitted, only two received practical consideration—the one providing for the addition of a month, making it a 13-month calendar, had the active backing of the late George Eastman. This plan seemed to claim some real merit but in the course of investigation and study does no longer stand out so very prominently. At the League of Nations Assembly in 1931 only two nations endorsed the 13-month plan,

* This study was made by request of the Executive Committee of the General Synod. The paper was read to the Committee at its recent meeting. It was felt that the information, so well compiled, should be put before our people and offered to them through our Church papers. The Executive Committee instructed its Chairman to inform the World Calendar Association of its approval of a uniform World Calendar.

whereas all other interested groups seemed to favor the 12-month equal-quarter plan, generally known as the "World Calendar."

In explaining the suggestions embodied in the World Calendar, may I offer the brief explanation submitted by the originators of this plan, which emphasizes the outstanding merits:

"The World Calendar regulates the twelve-month year. It is balanced in structure, perpetual in form.

"Its twelve months are multiples of halves and quarters. The equal quarters consist of three months; the first month has 31 days; the remaining two have 30 days. These quarters also comprise 13 weeks or 91 days, of which 13 days are Sundays and 78 are weekdays. Each month has 26 weekdays.

"In the perpetual calendar, Year-End Day, the odd 365th and last day of the year, is considered as an extra Saturday between December 30th and January 1st. The additional 366th day in leap years is considered as another extra Saturday between June 30th and July 1st and is called Leap-Year Day. These days are tabulated as December Y and June L respectively, by which method the 31-day months begin the quarters. It is recommended that these two stabilizing days be considered by the United States as holidays. January 1st, New Year's Day, falls on Sunday, and the working week begins the following day.

"The revised twelve-month year in its even quarters conforms to the seasons, recognizing natural laws. Comparisons are easily obtained; changes involved require a minimum of adjustment; expenses are not increased for business and the consumer; religious and secular holidays are stabilized, and the transition from the old to the new order is made easy by the retention of the twelve-month year."

The World Calendar provides fixed dates for the prominent holidays of the church year. The date for Christmas will remain as heretofore, December 24 and 25 (Sunday and Monday). Easter will always be observed on Sunday, April 8, Ascension Day on Thursday, May 16, and Pentecost on Sunday, May 26.

The World Calendar Association was organized in 1930 for the purpose of revising the present Gregorian system. It now has 8,500 members and a central office in New York City which, through its various agencies and resulting from deliberations, plans to bring the whole matter to a focus with a view of producing results to enable the League of Nations to draft international treaties for the inauguration of the new calendar in 1939. This date is chosen for the reason that in this year January 1st falls on a Sunday.

The World Calendar provides us with a system of the greatest simplicity, efficiency, economy and convenience. Its adoption at this time would be one of the easiest steps forward we could take.

Fiftieth Wedding Anniversary

On Dec. 22nd Mr. and Mrs. Louis Sass observed their 50th wedding anniversary. It happened to be Sunday, so the venerable couple came to the altar during the services to renew the memory of their marriage covenant, express their gratitude to the Lord for his faithfulness and mercy and to pray for his continued protection and help for the future. After the services about 60 relatives gathered at the Sass farm residence, where a sumptuous meal was served and Mr. and Mrs. Sass were showered with gifts, congratulations, and good wishes. On the afternoon of Jan. 2nd the Ladies' Aid Society of St. James Church paid the venerable couple a surprise visit, during which the undersigned presented them with a wreath in behalf of the society in memory of their golden wedding anniversary.

Mr. and Mrs. Sass were baptized, confirmed, and married in St. James Church, Lenox, Mich. They were married Dec. 22, 1885, by the Rev. L. E. K. Hagen, now residing at San Rafael, Calif. Mr. and Mrs. Sass have retained their interest, love, and devotion to their church until now. Mrs. Sass has been a member of the Ladies' Aid for many years and Mr. Sass has been a member of the church council for over 25 years. While they are, of course, no longer able to work their farm they still enjoy such good health that we have reason to hope they will stay with us for many years to come.

During the 50 years of their married life Mr. and Mrs. Sass have been interested readers of our church papers: first "Der Friedensbote," for which they later substituted the "Evangelical Herald."

C. Sprenger, pastor.

EDITORIAL PARAGRAPHS

Enemies of the Cross of Christ

"For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things." Phil. 3: 18, 19.

The enemies the Apostle had in mind are not those who are commonly regarded as such—unbelievers, scoffers, heretics, worldlings, criminals and the like. If we may accept Goodspeed's translation as being grammatically more exact, this becomes quite apparent when we read, "there are many who live like enemies of the cross of Christ." The word "like" implies that some professed followers of Jesus were in reality his enemies even though they did not regard themselves as such. By their manner of life they were defeating the very cause they professed to espouse.

Who were these enemies? Paul did not hesitate to describe them. They were the folk who put their physical appetites above their spiritual needs—"whose god is the belly"; who viewed their sins with complacency—"whose glory is their shame," and whose chief concern centered around the material things of life—"who mind earthly things." All things considered, this is a rather amazingly accurate description of the twentieth century enemies of the cross of Christ as well as of the first. The church of today has among her members precisely the same kind of people, people whose appetites are their god, who are not troubled by a sense of guilt, and who are primarily absorbed in earthly matters.

Now the church has more to fear from these, though they regard themselves to be her friends, than from those who are her acknowledged foes. The atheists and agnostics have harmed Christianity less than the lukewarm, the indifferent, the complacent, and the worldly-minded. The church can afford to ignore the ridicule of her sworn enemies, but how shall she defend herself against the mischief and havoc wrought by her friends, whose profane manner of life gives the lie to their piety, or whose complacency is a millstone on the neck of progress, or who mistake the possession of a fine church building for the realization of the kingdom of heaven? The end of such enemies is perdition, and they are also defeating the progress of Christ's kingdom on earth.

The Rural Situation in Home Missions

For many years the attention of home mission boards and executives was centered on urban work. The expansion of industrial centers and the trend of population to the cities was adequate reason for this. At the present time home missions interest is being focused again on rural needs. Rural work will be the chief topic at the annual meeting of the Home Missions Council, which will have just closed its sessions in Washington, D. C., when this appears in print.

It is very important that renewed interest be given to the religious needs of the rural population. In many rural areas so many people have moved away, that the remaining farmers are neither numerically nor financially strong enough to maintain churches for themselves. The automobile and good roads make unnecessary the maintenance of many of the churches, that were necessary in the days of dirt roads and horse and buggy travel. Erosion, dust storms, resettlement projects, etc., have created problems both of depleting

certain areas of their population and of bringing an increase of population to other areas. Whereas in some areas churches are being abandoned, in others long abandoned churches are being revived and the need for new churches is being felt.

All these conditions have created problems that call for a restudy of the entire rural situation. These are problems of relocation and of consolidation, of new methods of evangelistic, of pastoral and educational work, and of financing the rural work. These are missionary problems which must be faced by the church as a whole. The solution of these problems calls for prayerful study of the situation, for patience on the part of the boards and the executives, and for willingness on the part of rural populations to make the necessary adjustments in church life to obtain the greatest spiritual good. The prayerful interest and liberal support of the whole church is needed for the proper solution of the rural problems of home missions.



An Extraordinary Opportunity

No doubt our readers are beginning to wonder just what their new church paper, "The Messenger," will be like. We are not ready to say anything about that, but all readers will be able to see for themselves when the time comes.

We can say, however, that the new paper will *not* be just a sort of compilation of the three periodicals whose place it is designed to take, nor will it merely seek to continue their best features. It will be a *new* paper in the fullest sense of the word, a new and better instrument for doing more effectively what its predecessors have been seeking to accomplish in their respective smaller fields. There can be no change in the task and the program—proclaiming the Gospel of our Lord Jesus Christ and promoting the work of his church, a task and a program in which every earnest follower of the Master should be eager to help.

It is for that task that "The Messenger," like its fore-runners, will seek to win more and more new friends and supporters, and the editors are counting on the loyal and active assistance of all present readers. It would be great, would it not, if all the adult church organizations, women's societies, Brotherhoods and Bible classes, individually and collectively, would make it their business to cooperate with their pastors in the distribution of sample copies. They will be available for all who ask for them as announced on page 57.

If there are among your acquaintances those who are uninformed about the Christian religion, or the Christian church, the church paper aims to give them, in a variety of ways, what they need to know and what will help them understand and appreciate both religion and the church. Ever since Paul's letters began to circulate among the early Christians, Christian literature has ranked next to the preaching of the Gospel as a means of bearing witness to the love of God in Christ Jesus for the salvation of mankind. Dare any member of the Evangelical and Reformed Church neglect the extraordinary opportunity offered by the appearance of the new church paper?



Soldiers of the Common Good—William Aberhart

This is a day of surprising political changes, and new faces are almost constantly appearing in various countries. The political wiseacres have a good time guessing what is

going to happen after this or that election or event, and usually have their opinions ready for almost anything that may happen. One person who has kept them guessing so far is Dean William Aberhart, of the Calgary Prophetic Bible Institute, whom the Social Credit party in the province of Alberta, Canada, has put into the limelight.

Dean Aberhart is, according to the *Christian Century*, a native of Seaforth, Ontario, where he was born 57 years ago. After obtaining his education at the public schools there, Hamilton Normal School, Chatham Business College, and later Queens University, Kingston, he went west in 1910, serving as principal of a Calgary high school for 15 years. All the time his hobby was Bible study, and at one time he came near choosing the ministry as his profession.

As an educator, however, he made religious work an important secondary activity of his busy life. The Bible class he organized grew into the Prophetic Bible Conference, and in 1927 the Calgary Prophetic Bible Institute was founded. Since then his influence has been steadily growing and his preaching of "old time religion" won him a large following, his Back-to-the-Bible Club spreading rapidly in both urban and rural centers, while his radio Sunday school has a membership of 6,000 and is steadily growing. In the election which swept his party into office, giving him 56 of the 63 seats in the provincial legislature, his radio broadcasts played a tremendous influence.

Mr. Aberhart seeks to help the common man, the masses, and his sense of humor as well as his great capacity for work, and his executive ability plus a dogged persistence has helped to give him a position of leadership. His program includes the participation of all in the cultural heritage; the fixing of the price of commodities and services equally just to producer and consumer, and a payment of monthly basic dividends to all bona fide citizens of the Province. He asks for at least 18 months in which to prepare for the distribution of the dividends.

While it is easy to smile at the earnestness of a man of this type, without political experience, it should not be forgotten that those with the longest political experience were just the ones responsible for the mess in which the masses of the people are now finding themselves. It is to Mr. Aberhart's credit also that so far no revolutionary things have even been attempted and that his first concern is the balancing of Alberta's budget. The civil service has been cleaned up; a ban on liquor advertising has been proclaimed, and efficiency in government offices is being sought. Before the man is denounced or ridiculed he should have a chance to show just what he proposes to do with the power that has come into his hands.

WHAT JESUS CAME TO DO International Uniform Sunday School Lesson

LESSON FOR JANUARY 26: LUKE 4: 16-44

O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace!

My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,
The honors of thy name.

He speaks, and, listening to his voice,
New life the dead receive;
The mournful, broken hearts rejoice;
The humble poor believe.

Hear him, ye deaf; his praise, ye dumb;
Your loosened tongues employ;
Ye blind, behold your Saviour come;
And leap, ye lame, for joy.—Charles Wesley.

"The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."
Luke 4: 18, 19.

After the baptism and the temptation, Jesus returned to the Jordan, where he gathered his first disciples, John 1: 37-51. Next we find him in Cana of Galilee, where he performed his first miracle, John 2: 1-12, and after a brief visit to Capernaum, perhaps his first, he went up to the Passover at Jerusalem, where the first cleansing of the Temple took place, John 2: 13-25. It was at this time also that he had the interview with Nicodemus, John 3: 1-21. Returning again to Galilee, he went by way of Samaria, passing Jacob's well, where he met the Samaritan woman, John 4: 1-42. In Galilee he was cordially received by his people, and his fame was confirmed by his healing from Cana the king's officer's son in Capernaum, John 4: 43-54. We find him again at the Passover in Jerusalem, John 5: 1-15, where he healed the man who had suffered for 38 years, because of which he was charged with breaking the Sabbath, John 5: 1-47. It was probably after this experience that Jesus returned to his native Galilee and preached at Nazareth, his boyhood home.

The synagogue had grown up after the captivity as a religious center for Jews who found it difficult or impossible to visit the Temple in Jerusalem frequently. It was a place of instruction rather than worship, and also served as a school for children. It was probably in this synagogue where Jesus himself had learned to read, and where he was therefore well known to all who came. It is not hard to imagine the atmosphere of curiosity and wonder with which the people, who had heard of his fame as a teacher and miracle-worker, would listen to him.

As they listened they could not help but admire and appreciate the words of grace that fell from his lips, but immediately the spirit of jealousy and criticism asserted itself. "Is not this Joseph's son?" they said to each other. They knew the family well; his brothers and sisters were just ordinary folks like themselves, and there were doubtless some who did not like them for some reason or other. He may be a clever fellow, they thought, but the Messiah, the great promised Deliverer of his people—nay, that cannot be. And when finally he reminded them that a prophet was usually not welcome in his own country, and mentioned two cases in Jewish history where the divine favor went outside of Israel and rested upon Gentiles, they were filled with wrath and sought to put him to death.

It was personal and racial prejudice that blinded the eyes of the folks at Nazareth to the wonderful beauty and significance of Jesus' message. By quoting the words of their greatest prophet, and adopting them as the program of his ministry, he wanted to challenge and inspire them to become his followers, but instead they regarded his words as blasphemy and became enraged, refusing to believe in him and to accept his gracious message.

How often have we heard the familiar words which Jesus quoted on that occasion! Many of us can repeat them from memory, and yet their meaning is hidden from our understanding. What does it mean to "preach good tidings to the poor," to "proclaim release to captives, recovering of

sight to the blind; to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord"? Can we be content with just repeating the beautiful, poetic words, and then forgetting all about the distressing needs of the poor, the captives, the blind and them that are bruised, and about the glorious freedom and the abundant life which is to come through the Kingdom of God?

If Jesus' message means anything at all it means good news to the poor, good news that heals and helps, that sets free body, mind and spirit from trouble, and fear and insecurity, and bids men see the vision of light and life, of peace and happiness, and helps them to make it real.

A PRAYER

Forgive us, dear Lord Jesus, that we too have so often rejected thee and thy gracious message of sympathy and lovingkindness toward all the needs of men. Help us to see the things that are wrong in our own midst, because they keep so many whom thou hast created in thy image from enjoying the good things of life. May thy spirit of love and justice and righteousness help us to find ways to put human life and human rights above property, and righteousness above the lust for money and power, that the fetters of greed and oppression may fall and the works of the devil be destroyed. For thy love's sake we ask it. Amen.

THIS DATE IN HISTORY

John Hancock

Among the signers of the Declaration of Independence, few if any are better known than John Hancock, "the picturesque patriot," who was born January 23, 1737.

A native of Braintree, Mass., he was graduated from Harvard College in 1754, but shortly afterward entered the counting house of an uncle, on whose death ten years later he received a fortune of about \$400,000. After 1766 he was several times elected to the Massachusetts General Court. It was the seizure of his sloop, "The Liberty," which occasioned the riot in 1767, when the royal commissioners narrowly escaped with their lives.

After the Boston massacre he was a member of the committee to demand of the royal governor the removal of the troops from the city, and at the funeral of the slain delivered an address which so offended the governor that he endeavored to seize him and Samuel Adams, whose arrest is said to have been one of the objects of the expedition to Concord, which led to the first battle of the Revolution. General Gage offered pardon to all the rebels except these two, "whose offenses are of too flagitious a nature to admit of any other consideration than that of condign punishment."

In 1775 Hancock was chosen president of the Continental Congress, and in 1776 signed the Declaration of Independence, saying, as he did so, that he would sign his name so plainly that there could be no mistake about it. With the rank of Major General he commanded the Massachusetts forces in the Rhode Island expedition and at the close of the war was chosen first governor of Massachusetts, to which office he was annually reelected, except for an interval of two years, until his death in 1793. His last important office was as president of the Massachusetts Convention in 1788 on the adoption of the Federal Constitution.

While Hancock's personal vanity and jealousy were at times conspicuous, he was a sincere patriot and one of much ability. John Adams said of him: "He was by no means a contemptible scholar or orator. Compared with Washington,

General Grant, Lincoln, or Knox, he was learned." He was a man of strong common sense and great decision of character, of polished manners, representing what was probably the best general culture and tradition of Massachusetts.

HOME AND FAMILY

ARE ALL THE CHILDREN IN?

Are all the children in? The night is falling,
The storm clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The birds hie away to their nest;
The thunder crashes; wilder grows the tempest;
And darkness settles o'er the fearful din;
Come, shut the door and gather round the hearthstone.
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets.
For, "at the last it biteth like a serpent."
Poisoned are the stolen sweets.
Oh, parents, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling;
The night of death is hastening on apace;
The Lord is calling, "Enter thou thy chamber,
And tarry there a space."
And when he comes, the King in all his glory,
Who died the shameful death, our hearts to win,
Oh, may the gates of heaven shut about us,
With all the children in. *Elizabeth Rosser.*

JUST AN ORDINARY GIRL

By SALLY CAMPBELL

I.

With much haste Julia Barnard rose up and stole noiselessly away from the open window between the reading room and the main library. Then, "to make a complete job of it," she left the building and sought the street as "a safe hiding place." Arrived there she strolled aimlessly along, trying to digest what she had just heard. "Remember, you were not meant to hear it," she admonished herself. "You were a listener. Though I don't know exactly how I could help it, being it was so sudden. Those are the nicest ladies in the world. They told only the truth. And you have known it all your life, at any rate. What are you fussing about, my dear?"

Julia hunched a rebellious shoulder. She hated it when her Own-Good-Sense called her "My dear," like that.

It's no use to talk. To hear it said right out loud that you are 'ordinary' (always have been and always will be) makes you feel very shivery and—and—wet, as if those women had turned the hose on you. And they are so nice. I'd love them to say that I was—"

"What?" demanded her Own-Good-Sense.

Julia laughed, rather shakily. "Oh, well, a poet, for instance, or almost any kind of a prodigy. Of course, I know they couldn't. All I say is that I wish they could. Which is perfectly sensible, I am sure; just as sensible as you are! But to be called 'an ordinary girl'! Ugh!"

Julia made a face, which happened to address itself to a robin in the grass. The robin stopped still, regarding her with sidewise speculation, as though he wondered what she meant by it. Julia transferred the conversation to him, realizing, with a sudden lift of the heart, the fact of blue skies and sunshine and a wandering, fragrant breeze.

"You," said she, "are probably an ordinary robin; you look it. And very little do you mind my telling you so. You don't fly away; you do not turn a feather. On the contrary you know what a very desirable addition you make to the universe, by being just a nice, cheerful, spruce, comfy little average bird. You are," Julia's oratory had to conclude abruptly as, with a hop and a flirt of his tail, the robin was departing, "a regular fellow, and so am I going to be."

Julia looked after the flash of crimson through the clear air and added, with a touch of soberness in her smiles: "Your manners are poor, Mr. Robin. I was far too polite ever to have said that I am of more value than many of you."

She struck across the road briskly now, and down another street. She would go to see the new minister's wife, just as she had planned. Within five minutes she was sitting opposite Mrs. Howell in the manse living room and was saying, with girlish enthusiasm: "I loved Mr. Howell's sermon last night. It made me want to do things. I went to sleep thinking of it, and I woke up thinking of it. All the ladies are talking about the new church plans; they say you have so many fine ideas. I thought I would come straight to you and ask to help. I thought that would be businesslike. Oh, and my name is Julia Barnard!"

Mrs. Howell's bright face brightened distinctly at the last words. But before she could speak Julia interposed hastily: "I am Julia. Don't expect much. It is my sisters who are wonders, if I do say it. I am the plain, usual member of our family." She avoided the humiliating word. "But," wistfully, "I thought there might be something I could do. Mr. Howell said that everybody could do something."

"Certainly there is," declared Mrs. Howell cordially. This girl must never in the world know how disappointing it was that she was neither of her sisters. There were fine big jobs simply crying out for either of the others, for the Miss Barnard who sang or the other Miss Barnard who was so clever and literary and executive. But for this sister? "You must let me think it over. You know, I am pretty new yet. Pretty new," she confessed with a charming blush, "at being a minister's wife at all. Did you have any suggestion in your own mind?"

Julia had not. They sat and talked. It was a pleasant visit.

"But it did not get me anywhere," commented Julia rather slangily afterward, and rather discouraged, too. I suppose I expected her to have an idea all neatly folded up and labeled and ready to pass over, if not a whole handful of ideas, loose, for me to pick and choose from. No doubt I was foolish. I hope thinking it over will be a success. But I don't know."

A robin sang his little snatch of song somewhere near. Julia smiled and looked about her. "According to Mr. Lincoln, the Lord must love ordinary girls. He must mean us to be worth while, somehow. I am going to believe that Mrs. Howell will find a place for me in all her plans. Meanwhile—"

Meanwhile, a gentle old voice across a neat iron fence said: "Good morning."

"Good morning," responded Julia, smiling above the iron fence. "Lovely day." With this she was walking on, but something in the faded eyes that looked into hers held her. She made a rapid calculation of the time, remembering that she had started out early in response to Mr. Howell's sermon.

"May I come in, Mrs. Foster?" she requested. "You look so shady and cozy under your big maple." But it was because Mrs. Foster looked lonely that Julia presently pushed open the gate that led into a wide, smooth lawn before a handsome building which announced itself to the public as "Esther House," but which all the community knew as "the Old Ladies' Home."

Julia sat down on a rustic seat and talked; or, rather, she listened. She really did honestly listen, and the tired old soul beside her knew it and reveled in it. Julia was palpably interested in the long ago tales.

"I feel as if you had taken me walking in an old-time garden, full of mignonette and pinks. You tell it all beautifully, Mrs. Foster," she cried out at the end. "Were you born in this town?"

"Yes. And my father and mother before me. My father used to tell us, especially in his last years, what the place was in his boyhood and what the old men then used to say about the early times, the times when President Washington passed through and when John Quincy Adams lectured in the town hall. Father knew all the traditions and meant that we should. He was very proud of them."

"And your mother?" questioned Julia.

A soft light crept over the wrinkled face, and a smile, tender and humorous, grew in Mrs. Foster's eyes. "My mother wished us to know about Abraham, Isaac and Jacob, about the gospels, and the Acts and epistles, and the city of gold and pearl. My mother was a born storyteller. Often, of a Sunday afternoon, I sit and shut my eyes and can hear her very words; I feel the impression that they made upon me, as though I actually saw their effect upon another little child. My parents," said Mrs. Foster, "were unusual, both of them."

"I am sure they were," agreed Julia. I am so much obliged to you for telling me about them. Now I must go."

"Must you? So soon?" Mrs. Foster cast a guilty glance toward Esther House. "I ought to have let some of the others know about your visit; I am afraid that I am a very selfish old woman."

"You are a very dear little lady!" proclaimed Julia boldly. "If the others are half as nice, I'd like to be invited to come back and know them."

"Will you?" said Mrs. Foster eagerly.

"As eagerly as if I were not ordinary at all," Julia pointed out to herself on her homeward way. "Maybe one of the reasons-of-being for ordinary girls is that they are not so needed on the big jobs that they can't be spared for the little ones; which are needed, too. I don't believe the Lord likes old ladies like Mrs. Foster, who have known about Abraham and Isaac ever since they were little, to be dull. I will call on Esther House soon and often. Oh, and I know what else I will do! I'll make Isabel come and sing to them some Sunday afternoon; sing some of the familiar old hymns that Mrs. Foster's mother must have loved and that Isabel sings so very, very sweetly that you cry."

Julia could see the clock now in the town hall tower. "Why, I still have an hour! I wish Isabel were here at this

minute. But she isn't. No, decidedly she is not; not loafing on the streets in the middle of the morning. I must wait. And in the meantime—"

In the meantime a voice, a youthful voice from the other side of a tall wooden fence, called to her: "Hello!"

Julia stared at the fence, found the knothole and applied her own eye to it. "Who are you?" she inquired of the small figure on the other side.

"An orphan," answered the youthful voice cheerfully. "I came last week."

"How do you do?" said Julia.

"All right, thank you. Only," said the cheerful, youthful voice, "I don't like it here. I'm going to change it."

"I would," commended Julia. "If I could," she added prudently, "if it was a good change. What's the matter?"

"The other orphans don't know how to play. They call it playing, but they go to sleep on it. There's no fun to that. Some don't even try; they say they are tired of all the same games always. Do you know some that are different? Could you explain one to me? I've been watching the folks that passed so as to ask somebody. You were smiling to yourself and looked obliging, so I picked you."

"Thank you," said Julia. "How soon could you get the other children together?"

For a brief and breathless instant the orphan peered at her. "No time at all, pretty near!" she answered joyfully, already starting away.

"Wait, wait!" cried Julia. "Maybe the matron would object?"

"Who? Mrs. Hall? She wouldn't mind. She isn't bad, only all the time working. But I'll ask her."

A jubilant and clamorous three-quarters of an hour followed. There was no "sleeping on" Julia's games. Rosa Finley, the newest orphan, was quick to follow directions, and the others followed Rosa with enthusiasm.

It was true that Mrs. Hall did not mind. More than once she glanced out at the merrymaking, and at each special burst of hilarity her busy face relaxed.

"Noise is healthy," she muttered over her work. "These young ones need more of it. They want to shout and run the way they are doing now, as if they meant it; they are too old-fashioned. Far as you'd see 'em you would know they were orphans or something else that wasn't natural. I have been noticing it. But land! A body can't do more than she can. It's time to come in and wash up for dinner, but I'm going to forget it. Fun will do them more good than food. I wish the young girl would come often."

The orphans wished it and said so loudly when, breathing hard, red-cheeked but sad at parting, they hung over the fence in a row to wish Julia goodbye.

"Yes, thank you, I am coming," promised Julia. "Before you know it I shall be here again, and if you can't play my games, I guess I'll have to send for the police."

"Don't you fear!" said Rosa. "I'll practice them on them. I'll practice them good!"

"I wish," meditated Julia, when she had rounded the corner and no more wavings could be expected of her, "I knew a new game for the old ladies, too. I know they are tired of handsome, easy, stupid Esther House. Who wouldn't be? Mrs. Foster is so sweet, it would be lovely for her to be happy. What game is there for a darling old lady?"

Just before she reached her gate, in a flash of realization, she altered the question: "What occupation, work is there—

service? (There, now I have the word!) Mrs. Foster would dearly love to be of use. All the old ladies would; most of them, any way. I ought to know, being average. It would kill me to be put comfortably into a rocking chair to rock. Snatches of it would be delightful, but to rock always! Oh, no!"

The Barnards called themselves "a chatty family." The three members who went abroad daily brought in various interesting items, and everybody talked over the experiences of each. Today, however, Isabel and Prue ate their lunch in comparative silence, and Mr. Barnard, though the father, seemed to Julia "not to put his heart into it." "What is the matter with them all?" she asked herself. "Is anything? Probably it is the heat. I'd better seize the opportunity to speak to Isabel about Sunday afternoon; some days I can't get a word in edgewise."

Isabel was favorable to the plan of singing for the old ladies. But she did not say much about it. Nobody did. It might have been the silence that furnished Julia with another idea, so suddenly that she exclaimed over it. "Oh Prue!" she cried. "Please listen to me!"

"I am not a mile away," said Prue, fretfully. Yet her even temper was a proverb. "My dear child, conversation ought not to be jerked like that, especially at meals. It is horrid for the digestion."

"Have you thought of an attraction for your Tourist Club meeting?" continued Julia, lowering her voice.

Prue looked more fretful. "No! I wish the old Tourist Club would blow up!"

"Of course you do," said Julia. "It is the apple of your eye. How would you like to tour your own town, for a change, as it was fifty years ago, on toward 150 years ago, when President George Washington passed through and when John Quincy Adams lectured in the hall?"

Prue was listening.

"Fifty years ago," said Julia, "there were no trolley cars, no detached villas nor hello girls; young ladies stayed at home, without careers, and gathered pinks and marigolds in their gardens (worked, too, I guess), and filled their minds with their father's and grandfathers' stories of the old days—also with their mothers' stories," added Julia gently, pausing at the thought.

But Prue was in no mood for pauses. She opened a rapid fire of questions, to which having received answers, she told Julia warmly that she was a jewel, that she had saved her reason. Lunch closed with almost its usual atmosphere.

After Mr. Barnard had gone back to business it was not long before Julia found out what was on the family mind.

"It is father!" said Prue. "Mr. Clemons is going away; he has a better offer somewhere else. Father ought to have his place, and I am so dead afraid he will not get it. He was passed over last time."

"And the time before," added Isabel, gloomily. "I can't understand it. It isn't as if he did not deserve things."

"I should say it wasn't!" cried Prue. "If he didn't I think we have enough sense to know it. Father's work is first-rate, and he always gives good, full measure, has given for years; but the firm seems never to think of him. I don't know where their brains are. Father will not complain once. He will keep on doing his level best. But he will feel it. Father is such a trump," Prue's voice was a little unsteady, "it's— it's too bad that he is not appreciated."

"He is appreciated!" contradicted Julia with spirit. "Just go through this town and ask *it* what it thinks of Father, and you'd see!"

"Yes, child, that is perfectly true," said Isabel, patting Julia with a soothing, elderly sister hand. "He would bring out a big vote, but it would not raise his pay an inch. And more pay would be wonderfully convenient these tight times."

Did not Julia, the family housekeeper, and Prue, the family bookkeeper, know it better than Isabel? But still, the thought of the town's "big vote" was cheering.

"Mr. Clemons is not to go for six weeks yet," said Prue. "Lots may happen. The firm might hit on the right idea at last, at any rate, let's not mope; it does no good. Now, about your Mrs. Foster at the old ladies' home, Julia, can't we see her today?"

Julia laughed gleefully. She was as ready to lose no time as her executive sister could be. "Yes, indeed, we can. We shall make a sensation at Esther House."

They did. A number of the old ladies were gathered, in the cool of the day, on the smooth lawn. When Prue's request had been set forth Mrs. Foster's own flutter was hardly greater than that of all the others.

"The Tourist Club is small," urged Prue. "And it is so ignorant of the town's early history. We ought to be told about it. We have quantities of lectures upon the future, but I almost forgot that we had a past. It seems unfair, Mrs. Foster," said guileful Prue, "doesn't it?"

Mrs. Foster kindled. "Our town has a fine past," said she. "It deserves to be remembered. And you young people lose a great deal when you forget it."

"Then you will tell us?" coaxed Prue. Prue could be very coaxing. "Because don't you think you nearly owe it to our great-grandfathers and mothers, and to us to pass on to us what your father used to tell you about our town?"

"My Tourists Club meeting will be a success, with Mrs. Foster's help," predicted Prue to Julia upon leaving. "I feel sure of it."

It was beyond the limits of a success; it was a triumph. Impelled by her theme and the unfeigned enthusiasm of her audience, little Mrs. Foster blossomed into eloquence. After the meeting the club in a body escorted her to Esther House,

"in order," a member said, "to tell the others properly how gloriously she did," and Esther House was thrilled.

"So much for her father's stories," commented Julia with her much pleased self. "What about her mother's stories from the Bible? I doubt whether the orphans know everything that they ought to know 'All the way from Abraham to John.' Truly, honey," giving her middy blouse an approving pat or two, "I shouldn't wonder if this were a very profitable idea. I believe a managing person like Mrs. Hall at the orphanage can do something with it. I'll go straight and ask her."

During the past ten days Julia had made many visits to the orphanage and had become acquainted with its head. At first she was afraid of brisk, positive Mrs. Hall, but "as soon as she found her out" her fears vanished. Today she stole into the kitchen from a side gate, to avoid capture by enraptured orphans, and sat down to help peel potatoes. She talked of Mrs. Foster and the Tourist Club. She related how Mrs. Foster's mother had trained her in the scriptures.

"How would you like to have her," she then asked point-blank (it was useless to beat the bush with Mrs. Hall), "tell the orphans Bible stories, some Sunday afternoon? If you liked it, probably she would do it often. Myself, I believe she would enjoy nothing better."

Mrs. Hall laid down her knife and looked at Julia. There were actual tears of satisfaction in her sensible gray eyes. "Would she begin this coming Sunday? Will you ask her? You are a good girl," said Mrs. Hall, peeling again, "to think up so much for these children and for the old lady, too, it seems. It would be a mercy if there were more like you."

"There are multitudes like me," laughed Julia. "That is the trouble. I shall never set the world on fire. So I'd better do any little things I can."

"Who wants the world set on fire?" returned Mrs. Hall. "But there's a lot of comfort in a body who gets around starting a bright, little warming blaze here and there for them that need it. A good many do." Mrs. Hall glanced soberly through the end window at Rosa drilling her obedient fellow-orphans in Julia's games. "Living is a pretty chilly business for a good many. And some of them are no more than children."

To be concluded

DENOMINATIONAL

OUR LARGER KINGDOM SERVICE A Final United Appeal

Once more we repeat the appeal—"No budget deficit this year!" All of the splendid efforts of pastors and people to make this aim effective is deeply appreciated. Many churches are reaching their full quota; some again as usually, others again or for the first time. A few are even going beyond. Others are still making strenuous efforts to do so. The "Special Gift Envelopes" offered are being gladly used to help. Some have sent other envelopes of their creation to every member for an additional gift toward Our Larger Kingdom Service. Some church councils have visited personally those members who have not given anything or not given largely to the denominational Budget and thus secured weekly or special gifts. We are told one church is raising \$1,000.00 in addition to its 100% giving.

We thank you one and all for all these various ways and means to "Make impossible a 1935 Budget deficit!"

Everything has and is being done by our Boards to keep down expenses and costs. Much greatly needed repair work and

many helpful service activities are being left undone. Many urgent calls to bring the healing and helping ministry of the Christ to those in need are left unanswered. No extension programs are being launched. Some missions are being closed. The greatly needed support of our aged pastors and their devoted wives and widows has been severely cut. Our next step would be to cut these paltry allowances still more, reduce the number of workers and close more of our missions—but surely we do not want to do this. YOU do not want this done. Our people certainly want our God-given work continued.

We, the Boards are, therefore, joining in this final appeal for the 1935 Budget. We pray that you kindly make every effort during the brief time left. The fiscal year ends January 31, 1936. Let us not fail God. This is his work—but without our help it will not be done.

"The fields are white for the harvest." But what will the harvest be? WE are the reapers. God grant us willing hearts and sacrificial hands to contribute toward a large harvest!

The Boards of the Church.

How Many?

During the past weeks repeated references have been made to the approaching merger of the three English church papers of the Evangelical and Reformed Church, *The Reformed Church Messenger*, *The Christian World*, and *The Evangelical Herald*, which is to go into effect during the first week of February, 1936.

Naturally, our readers and many other members of our churches will want to see a copy of the new paper as soon as possible, and we certainly want to help as many people as possible to see the first issue. Regular readers will receive the first number promptly through the mail.

Arrangements are also being made to send *five free sample copies* to every pastor of the united church for use in securing new subscribers. Many pastors have already ordered 50, others 100, and one even as many as 300, and we rejoice at this evidence of enthusiasm for the new publication. Since five sample copies will probably be insufficient for most pastors we are prepared to send a larger number—in fact, as many as can be put to good use.

But we must know *very soon* how large an edition will be needed, and we are therefore asking you to let us know as soon as possible *the exact number* of copies you can put to good use. We want you to order as many as you will need, even if the number does run into the hundreds. If your order is received *on or before Jan. 27, 1936* No. 1 of "The Messenger" will come to you in any quantity desired, absolutely free. Sample copies of No. 1 cannot be guaranteed after that date.

But *please*, PLEASE, give the EXACT number. We are not practising telepathy, and cannot know how many copies you need if "a few" or "some" are asked for, and we are not good at guessing. Tell us the exact number needed, with *correct and complete address*, and the desired supply will reach you just as quickly as Uncle Sam can get it to you.

3, 4, 5. *The Circulation Manager.*
1712-24 Chouteau Ave., St. Louis, Mo.

Installations

According to instructions received from the respective district presidents, the pastors named below have been installed in their new charges:

DEC. 8, 1935

Rev. Otto Baumann, Friedens Church, Neb., by Rev. Thomas Marshall.

DEC. 29, 1935

Rev. H. Niedernhoefer, St. John's Church, Freedom Tp., Mich., by Rev. W. F. Baumann.

JAN. 5, 1936

Rev. Karl Rest, Salem Church, Wanatah, Ind., by Rev. Victor Frohne.

Called Home

Mrs. Magdalene Reh, wife of Rev. Emil Reh of Centralia, Ill., passed away Dec. 23, 1935, and

Mrs. DuVal, wife of Rev. George DuVal of St. Louis, Mo., passed away Dec. 30, 1935, at the Deaconess Hospital. The obituaries will follow.

Wanted—Evangelical Herald, 1927

As the career of the Evangelical Herald draws to a close it appears that there is need of one entire volume of the paper for the year 1927 in order to complete an additional set.

If any of our readers should happen to have such a volume, bound or unbound, *in good condition*, in their possession, or be able to discover one, we would very much appreciate information to that effect.

The Editor.

3, 4, 5.

Important Change of Dates

It is necessary to change the dates of the annual meeting of the Women's Board from February 17-21 to February 24-28.

H. L. Streich, Executive Secretary.

Our Colleges and Seminaries

Eden Seminary

Many special programs heralded the Christmas season at Eden Seminary. One of the most significant programs was "Christmas in Art and Song," sponsored by the Board of Religious Education and presented by Rev. Theo. Braun. The Bailey Art Collection was shown by means of stereopticon slides and was accompanied by appropriate readings and music.

On December 16, Professor H. B. Kelsey presented an organ recital consisting of Christmas music, principally selections from old carols.

The fall term of Eden Seminary was adequately concluded with a Christmas banquet and party which was held in the dining hall for the entire Eden family. Besides a song service, amusement was provided by both students and faculty. An appropriate word from Dr. S. D. Press concluded the evening's enjoyment. An offering taken on this occasion was given to several needy institutions of St. Louis.

Fifteen Eden students spent very profitably a few days of their Christmas holidays at the Quadrennial Convention of the Student Volunteer Movement at Indianapolis, Ind., Dec. 28, 1935-Jan. 1, 1936. Ten students attended from Elmhurst College and thirty more attended from other Evangelical and Reformed institutions.

Of outstanding interest to theological students was the Inter-seminary Conference held at Butler University College of Religion, Indianapolis, immediately following the Convention of the Student Volunteer Movement. Three hundred delegates from 66 seminaries in the United States attended; the same group of fifteen Eden students also attended this conference. Among the speakers were the Archbishop of York, Dr. T. Z. Koo, and others. Rev. Harold C. Phillips of Cleveland spoke on "The Church's Task Today," and Rev. Samuel McCrea Cavert, of the Federal Council of Churches of Christ in America, on "Church Unity."

At the present time the Eden family is enjoying the visit of Rev. Martin Davis, from the mission field in India, who is staying on the Eden campus from January 13 to February 8. Rev. Davis conducted chapel services the week of January 13 and is addressing the convocation hour of each week during his stay at Eden. He is also meeting groups of students particularly interested in foreign missions and is discussing with them some of the problems facing the mission task. Eden is especially fortunate in having Rev. Davis pass on to us the rich store of his experiences.

Mr. John S. Moore, Secretary of the Ohio Branch of the League of Nations spoke to the student group on "From Manchuria to Manchukuo". Mr. Moore sits through part of the sessions of the League as an observer and student of international problems. During the past year he has spent some time in Manchuria and China.

ANNUAL COVOCATION

Eden students and pastors of the St. Louis area will be interested in the forthcoming Annual Convocation, which is to be held at Eden Seminary Feb. 17 to 20. Dr. H. Richard Niebuhr, of Yale Divinity School, will deliver the sermon in the opening service.

The Convocation will center around three series of lectures in the morning. Professor Niebuhr will lecture on the theological problems of the day, and Dr. Albert W. Palmer, President of Chicago Theological Seminary, will discuss the subject of preaching. Rev. Ivan Lee Holt, President of the Federal Council of Churches of Christ in America, is to deliver a series of lectures on phases of contemporary Christianity. A book display and art exhibit are also being planned in connection with the Convocation period.

A discussion of church music will be presented by Professor H. B. Kelsey on Tuesday afternoon. On Tuesday evening there is being planned the Alumni dinner for the purpose of organizing the alumni of Central Theological Seminary and Eden Theological Seminary into one group. Also at this meeting will be presented

for discussion the proposed plan for the publication of a quarterly bulletin, which would replace the Keryx, to carry news of the student group and alumni and book reviews and articles relating to the interests of Eden students and alumni. All graduates of Eden and Central Seminaries are urged to attend this banquet.

Wednesday afternoon will be occupied by three group forums to be conducted by the three principal lectures invited to the Convocation. Rev. Robert Kevin, rector of the Episcopal Church, Kirkwood, will deliver the sermon on Wednesday evening at 7:45.

The committee in charge of the Convocation extends an invitation not only to Evangelical and Reformed ministers but to all ministers who find it possible to attend. Registrations are desirable as soon as possible in order to assure lodging and meals at Eden Seminary. Further details regarding the Convocation will appear later.

William Bessmer.

† Rev. Hermann Walz †

After having served the Lord and his church 48 years as a minister of the Gospel, the Rev. Hermann Walz of St. Louis, Mo., was called higher on December 22, 1935, at the age of 77 years, nine months and five days.

He was born in Wuerttemberg, Germany, March 17, 1858. His parents were Jacob Walz, school principal and organist, and Anna, nee Mall. He was educated in Tuebingen, where he graduated from the University in 1876; served one year in the army, studied for several years, and came to the United States in 1882. After his arrival in this country he worked at different places in the East, and last in a newspaper office. He entered Eden Theological Seminary, St. Louis, in May, 1884, and graduated in 1886. After his ordination to the ministry he served the following congregations: Pacific-Oakfield-Catawissa-Gray's Summit, and later High Ridge, Mo., Duquoin-Dubois and Mascoutah, Illinois. In 1897 he was called to Salem Evangelical Church, St. Louis, Mo., where he served as pastor for 20 years, and then went to Chamois, Mo. In 1924 he accepted a call to Oakville, Mo., and after ten years of service there he resigned and retired from active ministry, moving back to St. Louis to live near his children. During his pastorate in St. Louis the present church edifice was built, and at Chamois, Mo., the church building there was remodeled and enlarged.

He was married to Louisa Jegel in 1887, and to this union were born six children, two of which died in infancy. He is survived by his widow, one daughter, Anna (Mrs. Wm. C. Lochmiller), Hermann F. Erwin J., and Arthur C. Walz; five grandchildren; four nieces and a nephew in Germany, and many friends.

Rev. Walz also served his church at large on Missouri District boards, as vice-president of the supreme judiciary, and as delegate to the General Conference at five different times. In his notes, Rev. Walz remarks, "In the face of death it is immaterial whether one has been an officer or a mere private."

During his last illness, which lasted about nine months, Rev. Walz remained steadfast in faith, fervent in prayer, and submissive to the will of God.

His remains were laid to rest in Sunset Cemetery, St. Louis, on December 26th, after funeral services were held at Salem Evangelical Church, his former charge. The Rev. F. H. Krafft and the writer officiated in the church, the Rev. F. C. Klick, President of the Evangelical Synod, and the Rev. J. H. Overbeck, President of the Missouri District, concluded the burial services at the grave, and the ministers who served as pallbearers were Revs. Otto Press, H. L. Streich, T. J. Herrmann, A. Marcus, H. Friz and K. Pleger.

F. P. Jens.

Forty Years in Emmaus

It was in December, 1895, that Rev. C. F. Sturm took over the work as Superintendent in Emmaus Home for Epileptics and Feeble-minded, Marthasville, Mo.

On December 9, 1935, a number of pastors and their families from the vicinity and from St. Louis assembled in the Emmaus Chapel to commemorate this anniversary. The service was in charge of Revs. F. Egger and Alvin Blome. The address was delivered by Dr. S. D. Press, who pointed out the greatness of this work, reminding us also to give the glory to God to whom it is due. At its close he announced that he had the honor, ac-

cording to action taken by the faculty of Eden Theological Seminary, to confer upon Rev. Sturm the degree of Doctor of Divinity, in recognition of conspicuous services rendered to the church.

Messages of congratulation were brought by the District President, Rev. J. H. Overbeck, a letter from Rev. F. C. Klick was read, whereupon Rev. S. Kruse, chairman of the Board of Directors of the Emmaus Institutions, presented Rev. and Mrs. Sturm with a gift. The Eden Quartet sang two appropriate numbers.

In 1895, when Rev. Sturm took over the work in Emmaus, there were 24 patients, as over against 108 at the present time.

During the last 40 years the Emmaus chapel, a Superintendent's residence, an administration building and the Setz Memorial were added to the four buildings erected during Seminary days. The plans were drawn up by the Housefather, and with the exception of Setz Memorial, all buildings were erected under his personal supervision.

Throughout the forty years Mrs. Sturm worked side by side with her husband sharing the joys and sorrows of this difficult work. May God bless them in the future as in the past he has directed their steps. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

X.

The Evangelical Brotherhood

Topic for February

What Social Security Should Our Government Provide?

WALTER A. WERTH

A retired manufacturer of advanced years, whose material possessions run well up into six figures, said to the writer some time ago: "When I was \$10,000 ahead I decided that I wouldn't work so hard and keep my nose to the grindstone the way I had been doing. But then I thought of sickness and losing my investments and so decided to keep on grinding until I had \$20,000 laid away, then when I had the \$20,000 for the same reason I decided it ought to be \$30,000, then \$50,000, and so on, getting very little else out of life. But if I had been assured an income of some three to four thousand a year for myself and family and for my old age I would not have been after the money the way I was."

In some form or other that story could undoubtedly be duplicated in thousands of instances. Much of what we loosely call greed and pessimistically dismiss as 'human nature' is really after all not human nature in its normal expression but human nature under pressure, under pressure of fear. Fear of losing one's job or of not getting another one; fear of losing one's business, home or farm; fear of emergencies like sickness, fear of a rainy day without an umbrella; fear of losing one's savings, fear of a destitute old age, in short, the haunting and sometimes very pressing fear of just one thing—insecurity. Some of the finest and most generous impulses of the human heart are repressed and stunted because the consciousness of insecurity dogs our footsteps from the cradle to the grave.

OUR BROTHER'S KEEPER

Now, however, in a national way, a break has been made in that pressing fear of insecurity by the enactment of the National Social Security Act of the last Congress. True, its actual provisions are utterly inadequate to meet the most ordinary and elementary needs of the situation. Its unemployment insurance provisions do not take any account whatsoever of the millions that are at present unemployed; the old age benefits are pitifully meagre, and the whole program does not become operative until after five or six years. One Senator states that they realized the weakness of the act but that it was the best they could get for the time being in view of the opposition of certain powerful interests to the passing of any legislation of that type. But weak as it is, even as a mere gesture, it does have one great significance. *It means that we as a people, acting through our government, declare ourselves to be our brothers' keepers.*

Whatever individuals may think about the method, practicality, and application of this act, and certainly opinions may

Now page 60, please

OUR MISSIONARY TASK

FOREIGN MISSIONS, REV. F. A. GOETSCH, EXEC. SEC., 1720 CHOUTEAU AVE., ST. LOUIS, MO.

ATTENTION

Foreign Mission Sunday

The Synodical emphasis for February is on Foreign Missions, and it is suggested that one Sunday of that month be observed as Foreign Mission Sunday, and special foreign missionary services are urged upon all congregations, Sunday school groups, Women's Union and Brotherhood meetings. As a special help for this purpose may we call to your attention

We Are Fifteen

Read and study the story of our Mission in Honduras interestingly told by Meta Schlundt in a 48-page booklet, with illustrations and maps.

Price: 10c per copy; 50 or more copies 10% discount; 250 or more copies 20% discount.

The Board of Foreign Missions
1720 Chouteau Ave. St. Louis, Mo.

News Items

Rev. and Mrs. H. N. Auler, who by this time are on their way back to Honduras, wrote a farewell message from Columbia, S. C.: "We have our reservations made for the steamer 'Metapan' sailing January 8th from New Orleans. We appreciate all you have done for us during our furlough and especially the little farewell you gave us at the office. We have had a very happy furlough and go back to Honduras rested and ready to plow deep and sow the seed of the Gospel in the needy field. To all whom we met and those who helped us especially we send this parting greeting."

A cable message received from Dr. F. A. Goetsch from Raipur, India, on January 1st reads: "Happy New Year. Essebaggers arrived Dec. 24." We welcome this good news of the safe arrival of Dr. Goetsch and of our new missionaries in Raipur.

The Student Volunteer Convention held at Indianapolis Dec. 28, 1935, to January 1, 1936, has been perhaps the most significant student gathering under Christian leadership since the war. The prayerful, earnestly spiritual atmosphere of the convention and the commanding influence of nationally and internationally known authorities on missions, contributed greatly to make this convention unique in challenging the Christian students of America to the world task of missions. The appeal of unoccupied fields, though not as strongly emphasized as in former conventions, was forcefully presented by missionaries from all parts of the world.

In an informal gathering of these students and some of their professors and representatives of the two Boards of Foreign Missions, the challenge of our fields was presented by Dr. Casselman of Philadelphia and Rev. M. P. Davis of India. The Rev. F. R. Daries, pastor of Zion Evangelical Church, had kindly offered his Parish Hall and church for this informal meeting of the "E" and "R" delegates to the convention, and the good ladies of the congregation served them with refreshments. Dr. E. Homrighausen of Indianapolis, in his congenial way, introduced the two groups to each other.

HONDURAS

Rev. Walter H. Herrscher reports the following brief items from San Pedro Sula, under date of December 27: "The weather man favored us with sunshine for the four days designated for our Christmas programs. On the 22nd a group from San Pedro went to Puerto Cortez. The little chapel was entirely too small for the crowd which assembled. On the 23rd the Fruit Company kindly supplied our group with a motor car for the trip to La Lima and return. On the 24th a still larger group went to Chamelecon in the mission car. On the 25th visitors from the outside came to the program here at the station. This interchange between the groups will help much to a better under-

standing of Christian fellowship and the real meaning that Jesus Christ is for the whole world. Many people heard the Christmas message in these days, and we pray that Christ may become real to them as a personal Saviour.—Yoro and Pinalejo each had their separate programs."

INDIA

Rev. M. P. Albrecht, under date of December 1st writes about the return of himself and family to Chandrapur: "It will hardly be necessary to say that we arrived safely, and that we are again back at work. Our trip, on the whole, was quite interesting. After brief stops in Japan and China we finally landed in Calcutta.—One of the first things we had called to our attention was that the matter of speed is engaging the attention of even those in authority of the Indian railroads. The fast Calcutta-Bombay train reduced its running time by about one hour on the 365-mile run from Calcutta to Raigarh.

"On arriving at Raigarh we found a number of people with the usual garlands of flowers to meet us, among them Pastor Prakash, the Indian lady doctor, several Mohammedan storekeepers and various other Christian folk from round about. As Pastor Prakash had arranged for motors we could immediately start the 15 mile trip to our bungalow at Chandrapur. Here, too, the news of our return was not long in getting around and soon various little gifts such as vegetables, sugar cane, and rice started coming in from people near and far, with whom we are befriended.

"To hear all about the work since our departure was very interesting. What made it even more interesting was the fact that movements toward Christianity have developed and become more pronounced in three different sections of the area we are at present working. In each area a number of people have been baptized, and in each instance several have been suffering a great deal from their relatives because of the step they have taken. Just the other day Pastor Prakash sent me a half dozen idols which belonged to a religious leader who had come for baptism. This man is said to have some 500 disciples among whom he is at present working. As soon as I have had opportunity to see a little more of these folks I will write up some of the stories for the church papers. In the meantime I am sure you will remember these people in your prayers.

"The whole atmosphere is at present surcharged with a 'Preach the Gospel' attitude and efforts are being made everywhere to present the Christian religion with power. For the present the National Christian Council has made this task its main objective and much thinking, praying, and working is being done along this line.—We are certainly glad to be back at this time and are looking forward to happy and blessed days of service.

"Other items of interest which we have noted since our return: An effort is being made to get folks to use sidewalks, where there are such, in preference to walking in the streets. With the increase in motor cars it is becoming more dangerous than when only bullock carts were used in the roads. Cement companies are boosting this new spirit with their advertising—the reason is not difficult to see.

"The daily papers are now carrying reports of daily radio broadcasts which are sent out from Calcutta and Bombay as well as those that are re-broadcast from Daventry, England. Thus far broadcasting has not been developed to any great extent in India. They are just beginning to broadcast from Delhi, the capital of India. These broadcasts largely consist of gramophone records. Rumors are afloat that Nagpur, the capital of the Central Provinces is to become the main broadcasting station in India, as it is the most centrally located city.

"We brought a small radio set along and get some of the stations in Germany, Italy, France, and other countries of Europe better than even India. I suppose that is due to the fact that these programs come so much later in the evening—about ten or eleven o'clock or even later—when there is not so much interference. At times our drawing room fairly re-echoes with shouts of Heil Hitler."

Adventuring in South India

Three years ago saw the completion of a strip of railroad connecting Raipur with the sea at Vizagapatam, 330 miles to the southeast. This was of special interest to us here in Khariar because it gave us a railway station 46 miles away, where formerly we had been 115 miles from the nearest railroad. We had heard much of the beauties of South India and Ceylon where, according to the old hymn, "balmy breezes blow soft,—and every prospect pleases." To have the railroad which leads southward so near intrigued us greatly when the time came for our biennial vacation of six weeks and we decided to follow it as far as Kodai-kanal in the Palni hills. In a Mission nearby lived a college friend whom we had not seen for 13 years. Besides, the time had come when our older boys, Paul and John, whom we had been teaching at home, needed to be placed in a boarding school where they could associate with children of their own age and race. Kodai-kanal has the only all-American school in India, so all the reasons gave us our opportunity. Will you accompany us in spirit on our journey?

Our faithful Ford takes us with our luggage to Khariar road, where it is put away in the Mission shed until our return. At nine in the evening we are off on our 1200-mile trip, and late the next morning arrive at Waltair, where the sea breezes are refreshing. A four-hour wait gives us an opportunity to wash up and get something warm for lunch. There is no possibility of cleaning up on the train, as we usually travel third-class, sometimes referred to as "Missionary First," which costs about one-half cent per mile. At night you can even have a sort of Pullman accommodation free if there should be room to lie down and you have bedding to spread out on the narrow wooden benches. For small children a bed in the aisle on your baggage is far safer.

Our journey is resumed on the faster mail train from Calcutta, which will bring us to Madras early the next morning. This part of the journey follows the sea-coast and we have a lovely breeze even in hot weather. Miles and miles of toddy palms meet our gaze, the sap of which makes a fermented drink, and the leaves are used to thatch the mud houses. Long stretches of sand have been planted with scrub pine, which makes excellent firewood. We cross the largest river of South India, the Godavary, a region in which the United Lutheran Mission is at work. They are having a mass movement toward Christianity and find it very difficult to teach the many inquirers and prepare them properly for baptism.

The next day must be spent in Madras, as there is no train out until evening, but this is no hardship. The waiting and rest rooms, with electric fans, are pleasant and one can go shopping or sight-seeing. There are many missionaries and mission institutions in Madras, excellent shops and hospitals and a large harbor. We change stations and at about nine in the evening begin the last stage of our railway journey, now going inland toward the southwest. We find ourselves in an entirely different atmosphere. We can not understand a word of the vernacular, Tamil, but discover that many men and women speak English. We are getting into the part of India which, tradition tells us, was visited by the Apostle Thomas, who established the Christian church there. Be that as it may, Christianity is very old here and has many adherents. On the other hand South India the stronghold of caste, and long-haired men, with the emblem of their god painted on their forehead, meet us on every hand. Many of the most famous temples of India are also found here.

At daybreak we stop for a few minutes at Dindigul, where a cup of hot tea is very welcome. The green wheat and rice fields are a surprise to those who have just come from the parched plains of Central India. We soon learn that the seasons here do not correspond to ours. While our monsoon breaks in the middle of June, it begins here in October.

An hour late, at Kodai-kanal Road, we are besieged by bus drivers before we can even get our luggage out of the train. Monkeys jump about everywhere on fences, train, and station, and were the waiting and refreshment rooms not protected by stout screen doors, nothing would be safe from their thieving. All baggage is weighed and as soon as possible we are off to the hills in a lorrie (a long low wagon used in England). The first 30 miles are level, then for 20 miles more we climb, wind, and twist until all but good "sailors" feel uncomfortable. Banana and

jack-fruit groves abound. Silver Cascade, just beside the road, is a cheering sight, for in a few minutes more the first houses of Kodai appear nestled on the slopes of the hills, many surrounded by beautiful gardens of flowers. The hills are covered with huge eucalyptus, wattle, and pine trees. At the next turn we see rowboats moving about on the lake, and presently we arrive at the school.

Here we are, in a latitude only 10° north of the equator, 7,000 feet above sea-level, where the temperature never drops to freezing point and never exceeds 75 degrees. At our mission station the thermometer hovers around 115 in the shade for weeks at this time of year,—what a relief to rest for a time among such surroundings! You may have a choice of recreation, boating, tennis on well-kept courts, hiking and picnicking or reading in the well-stocked library. The Missionary Union offers you a convention for strengthening of the spiritual life, a conference of methods, Sunday morning Bible classes, weekly teas for fellowship, and a series of evening entertainments consisting of plays, secular and sacred concerts. The Church of England, the Union Church, and the Missouri Lutheran church invite you to Sunday services. If you wish to walk several miles through shady woodlands you may attend either Swedish or German services in the little jubilee church built in 1906 to commemorate the 200th anniversary of the founding, in Tranquebar, of the first Protestant Mission station in India. Another road leads you 1,000 feet higher to the interesting government observatory.

If you are interested in schools there are three to choose from, the Swedish school with 17 pupils, the Missouri Lutheran parochial school with 39, and the one usually known as "High-clerc" with 160 students, offering a complete course from kindergarten through high school. This school is attended by the children of six contributing missions, besides 22 children from non-contributing missions, such as our own, and five non-missionary children. The staff is composed of American men and women, many of whom are missionaries lent by their Boards. The school year begins the middle of January and closes the middle of October. The work of the grades is completed in seven years and a high standard is maintained. The children are housed in three dormitories. A school orchestra, dramatic club, Scouts, and Girl Guides add to the interest of school life. There is a good music department, and the Junior Church has a large place in the religious life of the school.

We were so pleased with Kodai that we left our boys in school there when we returned to our work. We are sure you would wish to remain also, so we say farewell and leave you in the shade of a big "eukie," as our bus swings rapidly out of sight down the hill.

Hulda D. Meyer.

Concluded from page 58

honestly differ, yet all Christian hearts must rejoice that this principle of responsibility for our brother's welfare is now an integral part of the body of our national law. It may well become a real landmark, a milestone in the moral progress of our nation. Authoritative writers have pointed out how the government has often been used to provide benefits for special groups in the form of subsidies, grants, tariffs, etc. Should it be wrong for the government to provide for the people as a whole? Abraham Lincoln said this is "a government of the people, by the people, and for the people." If that is true is it not proper for the people to do something for the people? And if security of livelihood and income is the crying need of the great majority, shall they not have the right, nay, the Christian duty, to use their government to provide against that need, for all?

AN UNBROTHERLY PHILOSOPHY

Too often we men of the church have allowed ourselves to be misled through deceptive terms like "individualism" and "private initiative" to support an unbrotherly and unchristian philosophy of life. In the old days the program of *Every man for himself and the devil take the hindmost*, may have given the individual more of a chance to work out his welfare by himself, because trade and industry were mostly carried on in smaller units, although even then that sort of a moral foundation certainly was not of the noblest. But what chance has the average individual today in this era of great expensive machinery, where his limited resources not only make him helpless but where he himself as a worker of hand or brain is becoming increasingly

superfluous? I stood at the Coulee Dam recently, the greatest single-block piece of construction since the building of the Great Pyramid of Cheops in Egypt more than 4,000 years ago, and some one pointed out to me a gigantic steam shovel that was doing the work of 500 men. That is typical of the rapid replacement of men by the machine occurring in every industry, and as soon as a new industry starts up a high degree of mechanization is soon developed. Not that the machine is to blame, but rather, as Dr. E. Stanley Jones, noted missionary leader, says, we have allowed the machine to master man instead of using it to spread benefits for all.

ABUNDANCE FOR ALL

The Federal Council of Churches' Labor Day Message of last September pointed out how, according to the findings of private and governmental commissions, an income of more than \$4,000 might be made available to every family in the country with proper distribution, and poverty abolished. The Message continued: "We have the natural resources; we have the machinery; we can produce enough for all. . . . Effective means must be found to eradicate sins of selfishness and to make this abundance available for all."

Now then, to summarize. Since, therefore, both spirit and body of man are, by the pressure of economic insecurity, oppressed and prevented from functioning as God intended them to, and, since we have the God-given possibility of abolishing that insecurity and providing abundance for all, and the individual alone is unable to accomplish that change, therefore, we must in a collective way through government action provide that security which is the right of all who are willing to do their part. And if that means, as church leaders and economists increasingly are coming to see, a change from the selfish anarchy of the present privately owned and profit-motivated industrial system to one that is operated for the common good, we as Christians certainly should welcome that change and work for it.

LET FEAR BE ABOLISHED

Nor can we, with the example of the Master who came to bring the abundant life for all heavy upon our souls, be content to stop with the first few faltering steps that have been taken in that direction. Rather, with his example before us let us press on, to the end that needless fear for the daily bread be forever taken out of the hearts of men and women, our brothers and sisters, so that children need no longer go undernourished, mothers be uncared for in their hour of travail, old age be in want, and all that vast train of spiritual, mental and physical wreckage following upon fear may be done away with. If and when that shall have been accomplished all may walk out from underneath the dark shadows of misery, destitution, fear and despair into the clear sunlight of a happy and abundant life, into the clear and cloudless day of the Kingdom of light and love and brotherhood for whose coming we pray in the words "Thy will be done on earth."

Dr. F. A. Goetsch Tells about His Journeyings in the Far East

Between Singapore and Colombo
December 2, 1935.

The Board of Foreign Missions
St. Louis, Missouri.

Dear Brethren:

I almost hesitate to burden you with another edition of the "travelogue" so soon, but since we are rapidly nearing the shores of India it is perhaps best that I carry the narrative that far, so that I may later on confine my report to the India visit.

In one respect my travels have been more enjoyable since leaving Shanghai. Whereas before that I traveled alone, and consequently sometimes felt rather lonely, I have since then had the companionship of dear friends throughout my subsequent travels. When I boarded the S. S. "Tjinegara" in Shanghai I joined the Rev. and Mrs. S. D. Pyle of Peking, China. Rev. Pyle is the pastor of the Union Church of that place, and he and Mrs. Pyle had showed me many kindnesses during my visit in that city. In addition, we found that we had a number of mutual friends in America and thus the prospect of having them as travel companions at least for a portion of the journey through the Dutch East Indies gave me much pleasure. An even greater pleasure was in store in Hong Kong, where I was joined by my

friends of longer standing, the Rev. and Mrs. Scheer, of Louisville, Ky. The fellowship with these friends during the past three weeks has been very delightful, and the pleasure of seeing many new lands and sights was greatly enhanced by sharing the experience with them. The Pyles left us a few days ago to go on to South Africa and South America before going on to the States. The Scheers, however, continue on with me to India, where they will spend one month in visiting our mission field.

I left Shanghai, or rather China with real regret. One cannot travel for a whole month in that land of teeming millions and witness their religious, economic, and political distress without agonizing with them in their many needs. One has a feeling akin to that compassion which Jesus felt for the multitude of his day who were "as sheep without a shepherd." It was comforting to know that many fine Christian workers are dedicating their lives to the task of bringing Christ to China's multitudes, and China's condition is therefore not hopeless. In addition, China's people have many fine qualities which will help them solve their national problems. The people appear very hard-working and have an ability to suffer great reverses without entirely losing heart. They are a likeable people too, and I regretted that my ignorance of their language entirely prevented my speaking with the common people. There was much more that I should have liked to have seen and done in China, but time pressed and besides, there were other interesting lands and people to visit before India, the goal of my travels, was reached. The "Tjinegara," which left Shanghai on Nov. 7th, was to take us to the world famous island of Bali in the Dutch East Indies via the ports of Amoy, Hong Kong, Manila, Macassar.

I must confess that I knew very little about the city of Amoy when I started out on this journey, and yet that city has on several occasions figured rather prominently in American news and history. The ship which brought the tea to Boston and provoked the famous "Boston Tea Party" of pre-Revolutionary days is said to have come from Amoy. Later on it was an American Consul who saved the city from pillage and possible destruction by borrowing a large sum of money on his personal or government credit and placing same at the disposal of the Chinese authorities to enable them to pay their mutinous troops. The Chinese Government was very grateful for this timely and effective aid, and not only repaid the loan promptly but presented the American Government with an island lying in the harbor of Amoy. Apparently the American Government did not desire to hold property in China, for it set aside the land as an international settlement. Today this island is the residential section of the European and American residents and a large Chinese population as well.

A visit to Amoy was very much worth while, and we welcomed the fact that our vessel was to stay in port from 7:00 A. M. to 6:00 P. M. Amoy is a typical example of the progress that is being made in modernizing China. The secretary of the Y. M. C. A. was kind enough to arrange for a program of sight-seeing and gave us one of his assistant secretaries as guide and interpreter. As we drove up the well-paved broad main street of the town it was hard to believe that as late as five years ago there was no street in Amoy proper wide enough to permit the passage of an automobile. Not only the principal business street but a number of other streets were now wide, well paved thoroughfares. We were told that when the process of modernization was undertaken the Government determined which streets were to be widened and then seized the adjoining properties for the purpose without recompense. The Chinese with whom we spoke admitted that this procedure imposed a hardship on the people whose property was seized but contended that it is the only way in which progress can be achieved under the present circumstances, due to the financial difficulties of the government. Certainly the Chinese business men whose shops bordered the fine broad streets did not wear an air of injury but seemed to keenly appreciate the new situation. In the international settlement we visited a number of missionaries and their institutions.

Hong Kong was our next stop. With its magnificent harbor and its city built on the side of the rugged hills of the island, it makes a very imposing appearance. It is a very busy place and one of the most important trans-shipment points in the world. Our arrival occurred on a Sunday afternoon, and we were thus enabled to attend services in the Union Church, where the churches carrying on missionary service in the city unite for

the services in the English language. Each of these denominations have their own churches where services in Chinese are carried on. A drive around the island is probably a part of every visitor's program and it is truly worth while. In part it is a high drive from which one has many splendid views of the sea and the many bays which indent the coast. It is one of the most beautiful drives imaginable and occupies about two hours.

The city of Hong Kong and the near-by city of Canton, on the Chinese mainland, are famed for a number of arts and crafts, among them ivory carving. Ivory carving is carried on all over China and Japan, but the Canton specialty is the carving of solid balls of ivory in a very unique way. Starting with a solid piece of ivory the artists carve a succession of balls within a ball, each one containing a beautiful design. We saw a ball of the size of a baseball inside of which 13 smaller balls revolved one around the other.

We Americans all looked forward to our visit in Manila with great anticipation, for it was to fall on the day before the inauguration of the new government of the Philippine Islands and of its first president, Señor Quezon. Manila was in gala attire for the occasion. The American people and their government were represented by the Vice-president of the United States, and by many senators and representatives and their wives. The Scheers and I took both lunch and dinner at the Manila Hotel, where the American visitors were stopping, and had the pleasure of seeing and meeting a number of those who had come to sponsor and inaugurate this new era in the life of the Islands. While there was undoubtedly great rejoicing among the people there were those among the Filipinos who view this change of government with some alarm. One young woman in one of the shops said to us, "I would rather continue under the old flag," as she affectionately pointed to the stars and stripes, and similar sentiments were heard in a number of quarters.

Certainly there is reason to be proud of the many fine institutions of learning and of healing which have been built in Manila and many other parts of the islands, and of the new Manila which has been created during the American administration. In justice it must be mentioned, however, that the Spaniards had also provided many fine institutions. It was interesting to visit a hospital which claims to be the oldest hospital under the American flag. It was built in 1595 by Spanish or Portuguese Catholics and it is still being run by the Catholic Church. The native Catholic sisters very graciously showed us about the hospital which, though occupying old buildings has the finest of modern equipment.

Our ship left Manila just after midnight and the passengers thus had an opportunity of witnessing the joy with which the Filipinos ushered in the day that was to bring them a new independence. We were reminded of our own New Year's Eve celebrations when the church bells and whistles throughout the city began sounding, their sound growing fainter and fainter as the ship slowly increased its distance from the city.

To be concluded.

Mission Festival

St. John's Church, Greenview, Ill. Speakers: Rev. Fred Schnathorst, Petersburg, and Commander Paul Nelson of the Salvation Army, Springfield. Offering \$20.76, special offerings \$11.90, total \$32.66. C. J. Beehler, Pastor.

Book Reviews

All books reviewed under this heading may be ordered from Eden Publishing House, 1712-24 Chouteau Ave., St. Louis, Mo., or 209 South State St., Chicago, Ill.

Christ for Every Crisis! The Radio Messages Broadcast in the Second Lutheran Hour by Walter A. Maier, Ph.D., Professor of the Old Testament, Concordia Theological Seminary, and Editor, Walther League Messenger; Concordia Publishing House, St. Louis, Mo., 1935. 174 pages \$1.00.

This volume contains the 16 messages broadcast from Detroit last year and a brief history and record of the Second Lutheran Hour. Nine printed pages (5x7½) are the average for all.

According to the foreword the messages attempt "the Christian solution to the accentuated problems that are trying human hearts and lives during these difficult days."

All these sermonettes stand on a biblical and positive foundation.

Upon this strong ground-work is erected, so to speak, a small but substantial habitation with practical furnishings in dignified Lutheran and Reformation style.

The problems touched upon are certainly timely and the answers are the eternal ones. The discussions are always religious and spiritual, never political or partisan. In many ways they are old-fashioned, but in the sense in which good bread and clear water is old-fashioned.

In one place your reviewer cannot go with the author, that is where he (page 92) criticises the social church and preacher and classifies the emphasis upon the demand for social justice and righteousness as a "fatal folly in modern church-life."

Rudolf Vieweg.

The Golden Thread, by Mabel McKee. Price \$1.50. Fleming H. Revell Company.

The Golden Thread is an old-fashioned parsonage story which has its beginnings in the period of the Spanish War days. This history of a minister's family (six children) teems with life from beginning to end. It reveals the many-sided American life, with its idealism, optimism, and courage, as these youngsters, who were born to simple surroundings, found it in their contacts with the larger world through friendships and marriages. There were many hardships, sickness, and strict economy that had to be reckoned with in this country preacher's home, but the outstanding thing is the love found in the home (which should be found in every home) in abundance.

An Interpretation of Christian Ethics, by Reinhold Niebuhr, Harper and Bros., New York, \$2.00.

The publication of a new book by Reinhold Niebuhr has come to be an event eagerly anticipated by many American Protestants. Perhaps the element of anticipation has something to do with the slight feeling of disappointment on the part of this reviewer after the event.

For the thought of this latest book does not go much further than that of "Reflections on the End of an Era." Perhaps inevitably so. The problem here, as there, is that of sin. Baldly stated, the author's hypothesis is, that man is incapable of realizing the ideals revealed by his own insights, much less those of revealed religion. Hence the necessity of upholding an absolute Ethic, the "impossible possible" law of Love, as the norm by which Christianity is to judge what are inevitably only approximations in empirical reality. But hence also the necessity, in empirical living, to make intelligent choices between approximations.

Orthodox Christianity, therefore, is right in its clinging to revealed absolutes, but wrong in its passivity over against current ethical problems—in its identification of the existing order with "natural law." On the other hand, the tendency of liberal Christianity to absolutise human aspirations, to see a human ideal as realizable and absolute, is to destroy the very basis of Christian Ethic.

The element of sin then, arises out of man's inability to obey an absolute imperative—"Love your friends and your enemies"—together with his tendency to absolutize his own approximations. "Man tries to translate his finite existence into a more permanent form of existence."

So far so good. We are on the well-known grounds of Prof. Niebuhr's theory of Ethic.

But the treatment of the mystic and mythic elements of Christianity is not so happy—or is this merely a question of terminology? We are treated to a dissection of the tendencies of a mystic technique, which seems to imply that mysticism must inevitably end in a Buddhistic contemplation of the navel. Yet how one avoids this danger by affirming that Christianity is essentially mythical (i.e. transcendental and revealed) religion, is not so clear. For surely the Love absolute is not apprehended at all save by a rational method, and, since it is transcendental, can in the final analysis only be apprehended mystically. Or are we to say with Barth, that because comprehension is impossible we should not attempt apprehension? Moreover, because Neo-Platonism tends to divorce the soul from the body is no reason for making that divorce a necessary presupposition for a technique of mysticism.

The book shows some signs of not having been as carefully prepared for the press as it might have been. What does "The culture of modernity was the artifact of modern civilization . . ." mean? (page 1) Also the definition of Marxism as "secularized

religion" (page 18), and some other statements with regard to the movement seem to need further clarification. What is a "secularized religion" in this sense? Are we not too prone to over-enthusiasm for Prof. Laski's penetrating analysis and to read into Marxism, and particularly into the Communist movement, a religious faith which is not there?

But perhaps this is somewhat carping criticism of a book

which does reveal the profound insights and clear critical thinking which we have come to expect from Dr. Niebuhr. If we are not carried much further here than we were in "Moral Man and Immoral Society" and "Reflections on the End of an Era," at least the problems raised in the earlier works are given a more extended and deepened discussion. And for these crumbs from a rich man's table this Lazarus is grateful.

R. B. O.

Synodical Budget

From January 2nd to 6th, inclusive

Received by the Treasurer, F. A. Keck, 1720 Chouteau Avenue, from the following Districts:

ATLANTIC

Treas. J. F. Ernst, First, Baltimore, Md., \$10; Treas. Walter H. McKnew, Messiah, Baltimore, \$20; Rev. E. J. F. Dettbarn, St. John's Concordia, Baltimore, \$100; Treas. Chas. J. Hammer, St. Luke, Baltimore, \$100; Treas. Chris. Walbert, Zion, Frostburg, \$5.70; Treas. John Schroll, St. Paul, Garwood, N. J., \$16.25. Total, \$251.95.

CALIFORNIA

F. J. Purucker, Zion, Long Beach, \$28.96; Treas. Paul Irion, Zion, City Terr., Los Angeles, \$21.72; Treas. E. D. Schowalter, Evangelical, W. Hollywood, \$18. Total, \$68.68.

COLORADO

Rev. Hy. Baumgaertel, Zion, Windsor, \$80.00.

INDIANA

Bethel, Evansville, \$635; Mrs. W. Stumpf, St. Luke, Cincinnati, O., \$70; St. John, Dayton, O., \$100; Treas. H. E. Schroeder, Bethel, Freelandville, \$95; C. J. Thuman, Zion, Evansville, \$150; Treas. A. A. Koehler, St. Paul, Terre Haute, \$35; G. W. Wilson, St. John, Reading, O., \$100; C. H. Brockman, St. Paul, Indianapolis, \$64; Treas. F. A. Schmidt, St. Matthew, Louisville, Ky., \$75; Treas. W. Lottes, St. Peter, Lamar, \$12.40; Grace Immanuel, Louisville, Ky., \$100; Treas. H. L. Klefer, St. John, Louisville, Ky., \$1,000; Rev. C. Eller, St. John, Burkin, \$13.08; Treas. Wm. H. Peters, Trinity, Mt. Vernon, \$50; Treas. E. Hubbard, Unity, Paducah, Ky., \$100; Treas. H. F. Klopp, St. John, Vincennes, \$61.21; Treas. F. Linneweber, Salem, Westphalia, \$39.21; Rev. V. E. Langhorst, Zion, Johnson Tp., from S. S., \$25.51. Total, \$2,725.41.

Designations: Rev. R. F. Tormohlen, Zion, Owensboro, for Foreign Miss., \$10; Biloxi, \$2.50, Back Bay, \$5 = \$17.50; N. N. for Min. Pens. Fund, \$2, Seamen's Miss., \$2, Ozarks, \$2 = \$6; St. Paul, Newport, Ky., for Eden Seminary, \$50, Elmhurst College, \$50; Home Missions, \$50, Foreign Missions, \$50, Min. Pens. Fund, \$50, Church Extension Fund, \$50 = \$300; Treas. F. Linneweber, Salem, Westphalia, for Min. Pens. Fund, \$2.50; Miss M. S. Schlundt, Bethel B. S., Evansville, for Home Miss., \$25, care of Indian Orphan, \$25 = \$50; Mrs. E. Deereberg, St. John W. U., Cumberland, for Madeline Island Parsonage, \$5.60; Mrs. W. Stumpf, Cincinnati, for Eden Sem., from Mrs. Meyer, \$1.

IOWA

E. C. Hentzel, Zion, Primrose, \$13; Rev. E. G. Bizer, Zion, Hubbard, \$55; Sec. N. Klein, Emanuel, Alden, \$17; Treas. A. S. Thulin, First, Burlington, \$118.63; Treas. A. J. Champagne, St. Luke, Burlington, \$85; Treas. E. V. Miller, St. Paul, Keokuk, \$35; St. Peter, Mapleton, \$12.57; Treas. A. H. Staaf, Bethany S. S., Tioga, Ill., \$10; Treas. Wm. Klunder, First, Clarksville, \$50; Treas. C. C. Drape, St. Peter, Tripoli, \$141.25. Total, \$537.45.

Correction. In Friedensbote and Herald #49, \$9.90 reported from St. Paul's Church, Donnellson, for Syn. Budget should have been reported from Zion Church, Primrose.

KANSAS

Rev. H. Reifschneider, St. Paul, Lawrence, \$6.38; Treas. C. W. Ehlers, Zion, Junction City, \$27.05; Sec. R. C. Molzen, Trinity, Newton, \$150; W. F. Niemann, Evangelical, Herkimer, \$4.43; Treas. E. J. Pommer, Salem, Leavenworth, \$25.68; Treas. C. R. Herold, Evangelical, Ellinwood, \$64; Treas. Wm. Eckstein, Evangelical, Marysville, \$14.30. Total, \$291.84.

Designations: Treas. Wm. Eckstein, Marysville, from Mrs. J. Thierstein, for Elmhurst College, \$1, from Mrs. E. G. Droheim, for Min. Pens. Fund, \$1 = \$2; Mrs. H. E. Elchman, Wartburg Ev., Enid, Okla., for Foreign Miss., \$3.01, for Student Aid, from L. A., \$5 = \$8.01; Treas. C. R. Herold, Evangelical, Ellinwood, for Syn. Rec., \$15.

MICHIGAN

G. W. Rudig, St. Matthew, Wabash, Ind., \$21.30, from S. S., \$3.29 = \$24.59; Mrs. S. Marten, St. Peter's S. S., South Bend, Ind., \$7.58; Treas. J. A. Kopper, St. Peter, South Bend, Ind., \$44.84; Treas. M. J. Horein, Zion, Madison Tp., \$52; Treas. E. C. Lusty, Bethel, Pontiac, \$15; Treas. A. W. Steffens, Zion, Fraser, \$22.50; Rev. W. H. Siebert, Grace, Grosse Pointe Park, \$75; Sec. J. E. Goebel, St. Paul, Andrews, \$125; Treas. G. Sell, St. John, Bippus, \$125; Treas. J. Holzman, Immanuel, Detroit, \$100; A. E. Solomon, St. Luke, Detroit, \$43.16; H. Pifer, Ev. & Ref., Plymouth, Ind., \$33; Treas. C. Bayer, St. John's L. A., \$25, from G. J. Zorn, \$15 = \$40. Total, \$632.67.

Designations: Treas. C. Bayer, for Foreign Miss., from St. John's S. S., \$15, for Home Miss., \$7, for Foreign Miss., \$8, from St. John's Church = \$30.

MINNESOTA

Mrs. O. W. Beth, Judson, N. Dak., \$1; Treas. A. H. Melchlin, St. John, Fairmont, \$18.10; Rev. F. C. Klein, St. Luke, Eitzen, \$16.90; Treas. R. Bebler, St. Paul, near Minnesota Lake, \$106.65; Sec. Wm. Moll, St. Luke, Lake Elmo, \$55.24; Treas. C. W. Koelle, St. Lucas, Faribault, \$55.35; Rev. J. H. Bunge, Plato, from St. Paul's Church, \$34.60, L. A., \$50 = \$84.60. Total, \$337.84.

Designations: Rev. E. U. Hafermann, Friedens, near Plato, for Min. Pens. Fund, \$5; Rev. J. G. Herrlinger, Ebenezer, Albany, for Orphans in India, \$2.

MISSOURI

Treas. Louis Jerner, Salvator, St. Louis, \$60; Treas. O. W. Hildebrand, Redeemer, St. Louis, \$63.44; Treas. Charles Schaefer, St. Luke, St. Louis, \$34.09; Treas. Fred Marten, Ebenezer, St. Louis, \$82.50; Treas. C. H. Stocke, Salem, St. Louis, \$505.25; Treas. H. A. Kramme, St. Peter, Owensville, \$24.28; Treas. Victor Juedemann, St. John, Berger, \$14.07; Treas. Ed. Karrenbrock, Friedens, Moscow Mills, \$13.12; Geo. Juedeman, St. John, Woollam, \$30; Rev. Geo. Orlowsky, Friedens, near St. Charles, \$16.01; Treas. Albert Redhage, St. John, St. Clair, \$72; Treas. Hy. Frechmann, St. John's, Stolpe, from Mrs. A. Wodtkey, \$1; Treas. Theo. Werkmeister, Eden, Afton, \$18.90; A. J. Seewoester, Zion, Clayton, \$59.16, S. S., \$6.61 = \$65.77; Hy. Frechmann, St. John, Stolpe, \$2.67. Total, \$1,003.10.

Designations: Treas. J. H. Brune, Bethel, St. Louis, for Salary of Dr. Gass, \$700; Rev. F. C. Klick, St. Louis, for Min. Pens. Fund, \$5; Edw. Brockmann, St. John, Casco, for Synodical Recovery, \$30.

NEBRASKA

Treas. Oscar Lammers, St. John, Syracuse, \$18.72, L. A., \$25, S. S., \$3.14 = \$51.86; Treas. Anna Hansen, Friedens, Goehner, \$42.57; Rev. O. E. Pinckert, St. Paul, Tecumseh, \$24.50; Treas. Paul Hoffman, Salem, Steinauer, \$52.78; Treas. Ed. Scheitel, Falls City, Zion, \$24.84. Total, \$196.55.

NEW YORK

Treas. C. A. Weil, St. Paul & St. Mark, Buffalo, \$150; Treas. H. W. A. Becker, St. John, Buffalo, \$335.50; Ben. Treas. G. H. Butler, Immanuel, Buffalo, \$75; Mrs. F. Ruby, St. Luke's L. A., Auburn, \$25; Rev. Carl Loos, Christ, Erie, \$26.30; St. James, Fairview, \$7.50 = \$33.80; Mrs. Edw. Ehman, Evangelical, Bostox, \$4.50; Rev. Edw. Gottlieb, St. Peter, West Seneca, \$28; Edw. L. Hardeman, German, Elmira, \$65.18; Treas. B. C. Thuersom, Friedens, N. Tonawanda, \$114; Treas. G. B. Miller, St. Paul, Wayland, \$46.63. Total, \$877.61.

Designations: Treas. H. F. Albrecht, Rochester, Salem, for Miss Wobus' Salary, \$500.00.

NORTH ILLINOIS

K. L. Bichel, Peace, Harvey, \$20.84; Treas. G. C. Mochel, St. Paul, Downers Grove, \$65.53; Treas. R. Depke, St. John, Danville, \$36.60; Treas. T. C. Matzner, First, Chicago, \$185.07; Treas. J. Feichtinger, Peace, Chicago, \$71.59; W. W. Lodding, German U. E. Zion, Chicago, \$12.70; Treas. A. F. Eiserer, St. Paul, Chicago,

\$50; Rev. J. Kircher, Trinity, Chicago, \$100; Treas. A. L. Patzlaff, St. Andrew, Chicago, \$32.50; Geo. Reinhart, Peace, Bellwood, \$50; Treas. R. H. Bender, St. Paul, Bloomingdale, \$30; Treas. W. R. Landwehr, St. Peter, Northbrook, \$150; Treas. E. Rieflin, St. John, Kankakee, \$91.87; Treas. Henry Riemer, Eden, Chicago, \$50; John Wiers, Immanuel, Hammond, Ind., \$77.98; Rev. A. C. Roth, St. Peter, Grant Park, \$48.67; E. F. Meise, St. John, Freeport, \$150; Rev. E. Bloesch, Zion, Dyer, Ind., \$81.50; Rev. K. E. Gaertner, St. John, Belvidere, \$12; A. B. Knirsch, St. Paul, Blue Island, \$32.70; Treas. E. H. Tiedemann, St. Peter, Elmhurst, \$75. Total, \$1,422.55.

Designations: Treas. E. H. Tiedemann, St. Peter, Elmhurst, for Foreign Miss., \$55, Home Missions, \$55 = \$1.10; Treas. T. C. Matzner, First S. S., Chicago, for Catechist in India, \$29.45; Mr. M. Wagner, Peace, Chicago, for Home Missions, from Herman Kuehnle, \$5; Rev. G. A. Winger, Davis, from Fred Thoren, for Pens. & Relief, \$1.

OHIO

Treas. O. F. Kah, First, Portsmouth, \$168.75; F. W. Reidenbach, St. Paul, Port Washington, \$80; H. E. Boos, St. John, Oxford Tp., \$100; Treas. E. R. Denzer, St. John, Strasburg, \$190; Treas. H. K. Gorby, St. John, Tiffin, \$14.57; Mrs. E. Temple, St. Stephen's, Sandusky, \$125; Treas. E. M. Abele, Emmanuel, Sandusky, \$80; Treas. L. H. Blanke, St. Paul, \$136.83; Treas. A. J. Haist, St. John, Lorain, \$64.59; Treas. A. C. Vietzen, St. Paul, Elyria, \$52; Treas. J. C. Reitz, Immanuel Westpark, Cleveland, \$25; Treas. N. F. Weber, Christ, Cleveland, \$90; Treas. J. G. Schmiedt, Bethany, Cleveland, \$13.12, S. S., \$7.91 = \$21.03; Rev. T. A. Kitterer, First, Cleveland, from Mrs. Rice, \$5; Treas. C. Biedenweg, Friedens, Cleveland, \$26.80; E. C. Gerstacker, St. Luke, Cleveland, \$138.90; Chas. Suhrow, Trinity, Elliston, \$100; Treas. Fred Meuser, St. John, Columbus, \$208.34; Treas. E. McCormick, St. John, Chillicothe, \$60.70; Mrs. N. Hirschfeld, St. Peter, New Bremen, \$37.77; Treas. F. Dean, St. John, Newark, \$50, S. S., \$12.74 = \$62.74; Rev. P. H. Saleste, St. John, Mansfield, \$250; H. A. Doll, Trinity, Loudonville, \$40; Rev. C. E. Schmidt, St. Peter, Amherst, \$200; Treas. W. H. Statz, St. Paul, Parma, \$40; Treas. S. J. Shew, St. John, Bolivar, \$100; Treas. E. Bast, Trinity S. S., Elliston, \$34.67. Total, \$2,458.69.

Designations: Treas. E. M. Abele, Emmanuel, Sandusky, for Biloxi, from Miss Harbrecht's Class, \$4, Mrs. C. Kuebler, \$1, for Biblewomen, from Ladies' B. C., \$20, for Ozarks, from Miss Harbrecht's Class, \$4 = \$29; Rev. F. H. Klemme, Portsmouth, from Mrs. Schleifers' S. S. Class, for Foreign Missions, \$40; Treas. A. A. Schilke, Zion, Cleveland, for Mission to India, \$5, Home Mission, \$5, from Miss E. A. Behrendt = \$10; Treas. A. W. Greer, Emanuel S. S., Kettlersville, for Home Miss., \$31.08, Foreign Miss., \$31.08 = \$62.16.

PACIFIC NORTHWEST

Treas. C. F. Asmussen, St. John, Payette, Idaho, \$11.

PENNSYLVANIA

D. E. Hubacher, St. John, Powhatan Point, O., \$227; Treas. G. L. Roch, First, Mt. Troy, \$29.17; Rev. O. D. Hempelman, St. Paul, Pittsburgh, \$50.50; L. E. Havekotte, St. Peter Ally., Pittsburgh, \$203.79; Miss Dora Dorsch, St. John, Wheeling, W. Va., \$80.55. Total, \$591.01.

Designations: Treas. Ida Punke, Zion W. U., Steubenville, O., for Dunkirk T. S., \$10; Treas. Wilma Eckhardt, Zion S. S., Steubenville, O., for Biloxi Miss., \$10, Ozark Miss., \$10, Dunkirk Training School, \$5 = \$25; Sec. Miss O. E. Herdt, St. Paul, N. S. Pittsburgh, for Biloxi, \$5.

SOUTHERN

W. L. Engelhorn, Bethany, New Orleans, \$10; Treas. E. Von Hoven, St. Paul, New Orleans, \$74.04. Total, \$84.04.

SOUTH ILLINOIS

Rev. C. Berger, St. Peter, Stone Church, \$44; Treas. G. E. Munzenmaier, St. John,

Pana, \$18.64; Treas. F. C. Ostendorf, St. Peter, Okawville, \$94; Treas. Wm. Werner, Friedens, Marissa, \$48.55; Treas. E. J. Senn, St. Paul, Jamestown, \$3; Rev. E. J. Westerbeek, St. Paul, Columbia, \$200; Treas. W. E. Hufendick, Salem, Quincy, \$591.28; Treas. John Hagemeyer, Zion, Addieville, \$100.47; W. Kolkmeier, Evangelical, Alton, \$135; Rev. F. W. Paul, St. Paul, Edwardsville, \$27.20; Fred Breuer, Zion, Hoyleton, \$32.54; Treas. R. Holcombe, Evangelical, Marine, \$18.46; W. U., \$8, S. S., \$45.45, Choir, \$15 = \$84.91; Treas. E. J. Boesch, St. Paul, Nashville, \$190.50; Treas. O. Dunham, Evangelical, Fieldon, \$25. Total, \$1,595.09.

Designations: Rev. Roland Hosto, St. Peter's B. C., Okawville, for Biloxi, \$3; Rev. A. E. Klemme, O'Fallon, from Mrs. Ida Klemme, for Eden Seminary, \$5, Elmhurst College, \$5, Home Missions, \$5, Foreign Missions, \$5, Min. Pens. Fund, \$5, Pastors' Homes, \$5, Lepers in India, \$25 = \$55.

TEXAS

Treas. H. C. Wagner, Zion, Waco, \$84.57; Rev. E. F. Puhlmann, Immanuel, Spring, \$16; Rev. J. Ziegler, St. John, White Oak, \$2.53; St. Peter, Spring Branch, \$2.70 = \$5.23; Tr. T. S. Kniker, Holy Cross, Seguin, \$6.17, S. S., \$2.05 = \$8.22; Treas. A. Ketherhohn, Friedens, Washington, \$16.05; Treas. J. A. Speckels, Friedens, San Antonio, \$29.34; Treas. Robt. Weyel, St. Paul, Cibolo, \$5.12; Treas. W. H. Richter, Friedens, Beasley, \$3.76; Rev. W. H. Aufderhaar, Ev. Comm., San Antonio, \$10; Pres. O. F. Schulz, St. Jacobi, Augusta, \$20.18; Treas. A. D. Feller, St. Paul, Marlin, \$35.35; Rev. T. Wobus, Bethel, Houston, from Mrs. M. Lange Estate, \$5; A. E. Naumann, St. John, Robinson, \$16.50. Total, \$255.32.

Designations: Rev. D. Baltzer, First, Houston, from Intermediate Dept., for Ozarks, \$18.71.

WEST MISSOURI

Rev. F. Stoerker, Zion, St. Joseph, \$300; Miss C. L. Jens, Central, Jefferson City, \$390; Treas. Hy. Pape, Bethel, Concordia, \$150; Treas. C. Bremer, St. John, Florence, \$23.63; Treas. J. F. Meyer, Friedens, Hartsburg, \$18.99; Treas. O. G. Carl, St. Luke, Independence, \$58.10; Rev. Theo. Hauck, Salem, Higginsville, \$250; Rev. D. C. Jensen, Trinity, Lexington, \$179; Treas. W. Lefmann, Zion, Mayview, \$78; Treas. M. H. Larberg, Evangelical League, Napoleon, \$10; Mrs. M. G. Turner, St. Matthew, Parkville, \$7.50; Jas. R. Lofflin, Trinity, St. Joseph, \$25. Total, \$1,490.22.

Designations: Rev. J. Hauck, Napoleon, from St. Paul's League, for Home Missions, \$5.77, Foreign Mission, \$5 = \$10.77.

WISCONSIN

Rev. C. G. Schmahl, St. Mark, Town Mosel, \$10.55, St. James, Town Meeme, \$12.52 = \$23.07; Rev. Theo. Irion, St. Paul, Oshkosh, \$50; Rev. F. G. Ludwig, Trinity, Milwaukee, from Fred Milzer, \$104.50; Rev. P. T. Bratzel, Immanuel, Milwaukee, \$55.87; Treas. Martin Anderson, St. Stephen's, Merrill, \$100; Rev. R. E. Schwarze, St. John, Hartford, \$38.21, L. A. S., \$8.50, W. U., \$2.95, Priscilla Circle, \$2.34, S. S., \$11.54, N. N., \$30 = \$93.54; Treas. Chas. Scheibe, Peace, Dorchester, \$21.04; Rev. E. F. Wilking, St. John, Cecil, \$6.10; Treas. H. Heiden, St. John, Black Creek, \$56.22; Treas. J. E. Owen, St. Lucas, S. Milwaukee, \$15.65; Treas. Geo. Eichstaedt, St. John, Sheboygan, \$250; J. K. Riemer, St. Paul, Oconto, \$5.84; Rev. F. G. Ludwig, Trinity L. A. S., Milwaukee, \$25; Bethel, Milwaukee, \$100; Rev. R. M. A. Gadow, St. John, Beechwood, \$44.65; Mr. E. E. Reichart, St. Paul, Marshfield, \$4.50; Treas. H. J. Bellcamper, Bethlehem, Lancaster, \$65; L. Pinzl, Immanuel, Hales Corners, \$54.47; Treas. Ed. Rosenow, Peace, Fond du Lac, \$25; Clarence Oaks, Evangelical, Antigo, \$29.83; Treas. Albert Reichert, Christ, Cudahy, \$3.99; Rev. P. H. Blaufuss, St. John, Manitowoc, \$20.75; Rev. F. G. Ludwig, Trinity, Milwaukee, \$161.68; Rev. M. M. Schmidt, St. Stephen's, Merrill, \$230. Total, \$1,547.60.

Designations: Rev. F. G. Ludwig, Trinity, Milwaukee, for Biloxi Children's Clinic, \$10, Ozark Mission, \$5, Madeline Island, \$10, India Orphans, \$5, From Trinity Dorcas Sewing Circle, for Home Miss., \$10, Foreign Miss., \$10, Ozarks, \$10, Elmhurst College, \$5, Eden Seminary, \$5, from L. A., for Biloxi, \$5 = \$75; Rev. P. H. Blaufuss, St. John S. S., Manitowoc, for For. Miss., \$13; Rev. E. J. Florin, St. Paul, Liberty Ridge, for Min. Pens. Fund, \$4.25.

MONTANA MISSION

Rev. Ad. Woth, Zion, Worland, Wyo., \$27.81.

CHARITIES

From December 17th to 31st, inclusive.
Emmaus Homes: Jacob Gehron, Sr., Williamsport, Pa., for Marthasville, \$5; Mrs. J.

J. Fink, of Immanuel, Los Angeles, Marthasville, \$5, St. Charles, \$5, through Rev. A. Satzinger = \$10; Rev. J. Nuesch, Los Angeles, \$10; Mrs. H. Wunker, Elmwood Pl., Cincinnati, O., \$5; Treas. Albert J. Paule, Zion S. S., Burlington, for St. Charles, \$108.61; John Kreimeyer, St. Peter, Geneva, for St. Charles, \$7.85; Treas. W. H. Witte, Zion, Lowden, \$10; Rev. Aug. L. Brueggemann, Trinity Kingdom Workers, Hudson, \$5; Treas. Myrtle Miller, Bethany W. U., Detroit, for St. Charles, \$10; Rev. Albert A. Schoen, St. Andrews S. S., Dexter, \$18.43; Mrs. Gertrude Hyde, Jackson, for Mothers Home, \$5; Wm. H. Jasper, Friedens, St. Louis, for St. Charles, \$25, Marthasville, \$25 = \$50; Henry Voss, St. Louis, for St. Charles, \$3; Rev. R. P. Zimmermann, St. John's L. A., Addison Tp., for Marthasville, \$10, St. Charles, \$10 = \$20; Edna Pomrehn, St. John S. S., Chicago Hts., for Marthasville, \$2.50; Treas. Mrs. Chas. J. Breschke, St. John's W. U., Chicago Hts., for Mothers Home, St. Charles, \$10; Rev. G. A. Winger, St. Paul's L. A., Davis, \$10, H. C. Schlueter, \$5 = \$15; Rev. C. E. Schmidt, Ev. Women's Union, So. Amherst, \$2.50; Rev. F. H. Klemme, First, Portsmouth, from Emma K. Daehler, \$5, Beginners & Primary Depts., \$5 = \$10; Rev. G. A. Friz, St. Paul Ladies Bible Class, Quincy, \$5; Treas. W. A. Richter, Friedens S. S., Beasley, \$8.85; Rev. Jno. Strauss, St. John Progressive Circle of Ladies' Aid, Robinson, \$2.50; Rev. H. Kreuzenstein, St. John S. S., Billingsville, \$16; Treas. Mrs. Katharine Lepper, St. Peter L. A. S., Kansas City, \$31; Rev. E. R. Wullschlegel, St. Paul, Town Erin, \$5.87, St. John, Merton, \$7.87 = \$13.74; Rev. P. C. Kehle, First W. U., Ripon, for Marthasville, \$10, St. Charles, \$10 = \$20; Mrs. John L. Ernst, Ev. & Reformed Pastors' Wives' Circle of Detroit, for Mothers' Home, St. Charles, \$10; E. F. Meise, St. John L. A., Freeport, \$25; Rev. A. H. Grauer, Peace Miss Soc., Shawano, \$5.

Orphans' Home, Hoyleton, Ill.: Rev. J. Nuesch, Los Angeles, Calif., \$5; Treas. Albert J. Paule, Zion S. S., Burlington, Ia., \$132.39; John Kreimeyer, St. Peter, Geneva, Ia., \$35; W. H. Witte, Zion, Lowden, Ia., \$28.59; Rev. H. Kreuzenstein, St. John S. S., Billingsville, Mo., \$15.82; Rev. P. C. Kehle, First Ev. Women's Union, Ripon, Wis., \$10; Rev. Aug. L. Brueggemann, Trinity L. A., Hudson, Kans., \$6, Jr. Christmas Program, \$18.61 = \$24.61; Rev. Kenneth C. Rathert, Zion S. S., Chrisney, Ind., \$5.25; H. Klopp, Daughters of St. John, Vincennes, Ind., \$5; Mr. & Mrs. John Aldinger, St. Peter, nr. Geneva, Ia., \$20; Rev. Erich G. Bizer, Zion L. A., Hubbard, Ia., \$5, Children's Div., S. S., \$5.27, Mrs. Bege-mann & Harold Burke's Classes, \$1.68 = \$11.95; Rev. G. M. Betz, St. Paul's, Mt. Vernon, Ia., \$5.39; Rev. John G. Ruhl, St. John, Haverhill, \$5; Edward Wiese, Zion, Calumet, Ia., \$14.40; Treas. Lily Niebuhr, St. John Y. P. L., Peterson, Ia., \$5; Treas. Mrs. Rose Plagman, St. John L. A. S., Peterson, Ia., \$10; Rev. G. E. Paulowiet, First L. League, Pomeroy, Ia., \$5, Mrs. F. Wiemers, \$3 = \$8; Rev. A. F. Werner, St. Paul, Bluff City, Ks., \$5; Rev. J. M. Munz, St. John L. A., Hebron, N. Dak., \$5; Rev. E. U. Hafermann, Friedens, nr. Plato, \$12.25; Rev. Carl Burkle, St. Matthew, Ashton and St. Paul, Loup City, Neb., \$4.60; Treas. Henry W. Holtgrewe, Bethel L. A. S., Nebraska City, Neb., from Anna R. Behrends, \$5.30; Rev. Jno. Strauss, Zion, nr. Mooreville, Tex., \$2.50.

Old People's and Orphans' Homes, Detroit, Mich.: Jacob Gehron, Sr., Williamsport, Pa., \$5; Rev. G. M. Betz, St. Paul, Mt. Vernon, Ia., \$4; Rev. C. Hartwig, St. Paul, Bainbridge, \$12.69.

Bensenville Homes: Rev. P. C. Kehle, First Ev. Women's Union, Ripon, Wis., \$10; Rev. A. H. Grauer, Peace Miss. Soc., Shawano, Wis., \$5; Rev. Erich G. Bizer, Zion L. A., Hubbard, Ia., \$5, Young Men's Classes, \$2.42 = \$7.42; Rev. G. M. Betz, St. Paul, Mt. Vernon, Ia., \$4; Rev. Carl Burkle, Community, Rockville, Nebr., \$10.74; Sec. Mrs. Robert C. Schulz, St. John L. A. S., Cicero, Wis., \$5; Rev. J. L. Haack, Jr. L. A. S., Bethlehem, Lancaster, \$5, Mrs. Katherine Wetter \$1 = \$6; Rev. Paul J. Kaiser, St. James, Richfield, from N. N., \$1, Christ S. S., Rockfield, \$10.25 = \$11.25.

Orphans' Home, St. Louis, Mo.: Rev. A. Satzinger, Immanuel, Los Angeles, from Mrs. J. J. Fink, \$5; Rev. J. Nuesch, Los Angeles, \$5; Rev. Erich G. Bizer, Dorcas Soc., Zion, Hubbard, Ia., \$5, Louise Engelking's & Verna Meier's Classes, \$2.44 = \$7.44; Rev. Aug. L. Brueggemann, Sr., Christmas Program, Trinity, Hudson, Kans., \$18.62; Rev. A. F. Werner, St. John, Hardtner, Kas., \$8.50; G. J. Helling, St. Paul, Gerald, \$3.53; Rev. Carl Loos, Erie, Pa., \$1; Treas. A. F. Oberhelman, St. Luke S. S., Wellington, Mo., \$21.09; Aug. Peters, Bethel, Byron, Wis., \$7.50.

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Other than Cash: Mrs. M. Schuetze, Peru, Ill., 66 books; Zion Ev. Social Welfare Dept., South Bend, Ind., 6 sheets, 6 pillow cases, 12 towels; Zion Ladies' Aid, Lowden, Ia., quilt; The Seven Sewing Circles, Central Ev. Church, Jefferson City, Mo., 4 pillow cases, 5 quilts; Friedens's Mission Society, Milwaukee, Wis., 40 towels, 26 sheets, 72 pillow cases; German Sewing Circle, St. Paul's Ev., St. Louis, 3 quilts; Seminary Club, St. Paul's Church, Keokuk, Iowa, 12 white kitchen aprons, 1 rag rug; Mr. D. J. Barner, Woodland, California, 25 lbs. raisins, 25 lbs. prunes; Mrs. J. G. Bickel, Louisville, Ky., 1 pr. fancy pillow cases.

Changed Addresses

Rev. C. Fischer, Em., from New Bremen, Ohio, to c/o Rev. P. H. Konrad, 1626 Stevens Ave., Elkhart, Ind.

Rev. Fred C. Kuether, Jr., from Louisville, Ky., to Navarre, Ohio.

Rev. J. P. Meyer, from 2935 Greer Ave., to 6616 Kingsbury Place, St. Louis, Mo.

The Evangelical Herald

VOLUME XXXV

ST. LOUIS, MO., JANUARY 30, 1936

NUMBER 5

The Heart's Proof

Do you ask me how I prove
That our Father, God, is love?
By this world which he hath made,
By the songs of grove and blade,
By the brooks that singing run,
By the shining of the sun,
By the breeze that cools my brow,
By fresh odors from the plow,
By the daisy's golden head,
Shining in the fields I tread,
By the chorus of the bees
In the flowering willow trees,
By the gentle dews and rain,
By the farmer's springing grain,
By the light of golden eyes,
By the sheen for forest leaves,
By the sweets of woodland springs,
By the joy right-doing brings—
By a thousand, thousand things!

James Buckham.

The Evangelical Herald

A Weekly Paper for Churches and Homes of the
Evangelical and Reformed Church

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. Eph. 4: 3-6.

Rev. J. H. Horstmann, D.D., Editor; Esther Louise Koch, Assistant Editor.

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TABLE TALK

A DEPARTMENT FOR THE WHOLE HERALD FAMILY

Memory Hymn for February

O Zion, haste, thy mission high fulfilling
To tell to all the world that God is Light,
That he who made all nations is not willing
One soul should perish, lost in shades of night.

Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.

Behold, how many thousands still are lying,
Bound in the darksome prison-house of sin,
With none to tell them of the Saviour's dying
Or of the life he died for them to win.

Proclaim to ev'ry people, tongue, and nation
That God, in whom they live and move, is Love;
Tell how He stooped to save his lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious,
And all thou spendest Jesus will repay.

He comes again. O Zion, ere thou meet him
Make known to every heart his saving grace;
Let none whom he hath ransomed fail to greet him,
Through thy neglect, unfit to see his face.

Mary A. Thomson.

The Best Reports

The Committee appointed to consider the best reports which appeared during 1935 met January 10 of this year and awarded prizes to the writers of reports as follows:

First prize: "Successful Church Supper," by Rev. L. H. Lammert, Prescott, Wis., which appeared in the Herald of Dec. 19, 1935, p. 802.

Second prize: "An Unusual Musical Service," by Rev. R. Vieweg, Elmira, N. Y., which appeared in the Herald of April 11, 1935, p. 226.

Honorable mention was given to the following reports: "Vacation Church School Demonstration" (Sept. 5); "Unveiling Service" (Oct. 10); "International Friendship Week" (Dec. 5).

Due to lack of space it is not possible to reprint the prize-winning reports this year.

Race Relations Sunday, February 9th

Race Relations Sunday, which falls this year on February 9th, will doubtless be observed, as in previous years, by thousands of religious groups throughout the country. Those consid-

ering its observance are invited to write the *Southern Interracial Commission*, 710 Standard Building, Atlanta, Ga., for a dozen assorted bulletins on various phases of the subject. These aggregate nearly a hundred printed pages and give a mass of information suitable for sermons, addresses, and programs. There is no charge for this material, but those who care to do so may send ten cents to share the expense of publication and mailing.

* * *

"There is a Santa Claus!" At least that is what the members of St. Paul's Evangelical Church, Rochester, N. Y., wanted to tell the world, when the pastor, Elmer Henry Hoefer, announced among other Christmas gifts received by the church, one of \$10,000 from the estate of Elizabetha Fisher. The presentation was made by Philip Fisher, a brother. St. Paul's church, built in 1922, has carried a considerable debt-load. Thanks to this gift, and to the receipts from campaign pledges and special offerings, this debt has been reduced from \$46,000 to \$16,000 within ten years. The experience of this church has been that when the larger Kingdom causes, such as the synodical budget, are given first concern, God will take care of the local needs. Since we have definitely pledged to raise the synodical quotas in full, there has never been a deficit in current expense funds for maintenance of the local church work.

"Prove me now herewith, saith the Lord, if I will not open the windows of heaven, and pour you out a blessing—."

* * *

The six Evangelical and Reformed churches of Rochester, N. Y., report participation in a Loyalty Crusade sponsored by the Rochester Federation of Churches including more than a hundred churches. The Crusade was an adaptation of the visitation evangelism plans that in recent years have been supplanting the mass revival meetings.

In preparation for the Crusade, mass meetings for the church councils of all churches, women's organizations, brotherhoods and Sunday school workers were held. Nearly 1,400 members of official boards sat down together at a dinner in the Bausch and Lomb dining room to discuss the things of interest for Protestantism in Monroe County. So far as anyone knew, this was the first time that a gathering of this type had ever been arranged. The mass meeting of Sunday school workers took place in Salem Church, and nearly filled that spacious auditorium.

Each of the seven Sundays of the Crusade had a special name and emphasis. The first Sunday was designated "Roll Call Sunday." Every church had mustered visitation committees who called upon all church members leaving with them roll-call cards which were to be signed and brought to church on the following Sunday. The effort met with unexpected success. Churches were crowded to overflowing, one of our churches having to install loud speakers to carry the message to the overflow crowd shunted into the Sunday school hall. Other Sundays followed in the order of "Family Sunday," "Neighbor Day," "Symphony Sunday," "Stewardship Day," "Recruiting Sunday" and "Goal Day." The Revs. George Dowe and Ira Vayinger were directors of the Crusade.

Though the enthusiasm of the first Sunday of the Crusade failed to carry through until the last, yet there were ample rewards that justified this united movement to stir the church people of our community. New members were added to the churches; church finances were given a decided lift; church attendance showed an average 50% increase; and a new sense of working together for a common goal has been generated among the Protestant churches. The success of the plan was due to able leadership, carefully planned programs, the regular visitation of members by the Crusading teams, and the spirit of expecting great things from God, if men would lend themselves wholeheartedly to his cause.

Elmer Hoefer.

Book Reviews

All books reviewed under this heading may be ordered from Eden Publishing House, 1712-24 Chouteau Ave., St. Louis, Mo., or 209 South State St., Chicago, Ill.

General Evangeline Booth, by P. Whitwell Wilson, Fleming H. Revell Co. Price \$1.00.

The life story of the Salvation Army Leader, who became General in 1934, is very vividly told, and the personality portrayed. *Now page 79, please*

EDITORIAL PARAGRAPHS

Our Citizenship

"Our citizenship is in heaven," declares the Apostle Paul. (Phil. 3: 20) Most of us would feel more inclined to assert that our citizenship is on earth. According to all appearances this would seem to be more correct. Here we live and move and have our being. Though no believer would deny the existence of the heavenly world, he nevertheless feels very much at home in this world of sense and sight and sound. Perhaps there are times when he feels all too much at home here; or, as Wordsworth would say, "The world is too much with us."

By what right could Paul declare man's citizenship to be in heaven? Of course no one can assume to speak for the Apostle, but it is quite conceivable that, if pressed for an answer, he would have called attention to man's origin as well as his destiny. Though ushered into a material world at birth, man brings with him a spiritual birthright. There is something about him that does not belong exclusively to this world. To quote another word of Wordsworth—

"The Soul that rises with us, our Life's Star,
Hath had elsewhere its setting,
And cometh from afar."

It is equally obvious that man's ultimate destiny transcends the boundaries of space and time. Even amid all the satisfactions which this world yields so abundantly, we experience kinship with a spiritual world. At times a longing takes possession of us to inhabit this other world. From the heavenly world we not only await the coming of a Saviour, as Paul points out, but once we inhabit it we expect to experience the fulfilment of life's noblest aspirations and the perfect fruition of all our striving. In spite of all that this world has to offer it does not entirely satisfy.

The heavenly world is the real world. There lies our citizenship, both by virtue of our origin and our destiny. The fact that we temporarily have our abode on earth does not invalidate this claim. A man need not spend all his days in the land in which he has his citizenship. Just as American citizens might temporarily live abroad, so we temporarily inhabit the earth; but ultimately we shall be inhabitants of the spiritual world. Not earth, but heaven is our home.

"The Man for the Job"

Recognizing the need for a merit principle of appointment the National League of Women Voters has launched a campaign against the present spoils system in federal, state and local government. They believe that efficient public service is essential to the success of our American form of government. They know, too, that under the present system, efficient public service is in many cases an impossibility. By the time one administration succeeds in training a man for some particular position, a new administration puts him aside to make room for one of its own party regardless of whether or not the new man possesses the qualifications essential to efficient service. So it has gone for years unnumbered.

One of the pre-eminent duties of the newly elected seems to be that of finding jobs for as many of his friends and relatives as possible, rather than trying to find the man, regardless of his political tendencies, who can best assume the responsibilities of the position to be filled. The slogan that the women have adopted is: "Find the man for the job; not the job for the man," and no doubt that will strike a responsive

chord in many hearts. However, unless we cooperate with the League of Women Voters in their efforts to bring about a change in the present system, their campaign for "Trained Personnel in Public Service," may fail to accomplish all that it might and should.

Many of us are politically discouraged with the way things have gone and are going, and have lost interest. "What does my vote count, or how much weight does my signature carry?", some of us say. But we cannot afford to withdraw or to give up at a time like this. There is work dependent upon everyone of us if our government is to be improved. If we leave it entirely to *others*, little may be accomplished. The most worth-while and most lasting reforms have come about as the result of the united effort of the masses, not through the work of any individual. If the women all over the nation join hands with the League they can produce a pressure upon public sentiment that will be keenly felt. Whenever women set their heads and hearts upon the accomplishment of anything that is unmistakably noble and essential to the welfare of humanity, *man* cannot stop them, and God *does* not. What will *you* do to help?

For the Last Time

Inevitably a certain seriousness, even something of solemnity attaches to whatever is being done for the last time. Memories of one kind or another crowd in upon us, and the responsibility for what one has done—or not done—seems all the heavier when we realize that the record stands as is, and can no longer be improved upon.

As the material for this last number of the *Evangelical Herald* is being prepared the writer looks back upon the many years of his editorial ministry with a certain sense of sadness. And many thousands of readers who have learned to love their church paper, and to look forward to its regular weekly appearance will probably share that feeling. It seems as though part of our very lives has to be given up, and we wonder why we ever consented to have such a step taken.

Nevertheless, as was already pointed out, the farewell that must now be spoken is not the kind of farewell we bid to some dear friend or relative whom we shall never see again. What we shall never see again is just the name, "The Evangelical Herald." All that made the *Evangelical Herald* what it has been, its spirit and its purpose, remains unchanged, and *The Messenger*, which will come to your door during the first week in February, comes on the same errand; the only difference will be that the new paper will be larger and in that way able to do its work more effectively. And the new name is not an unfamiliar one; in fact, there is about it something of the atmosphere of a home-coming when we remember that what became the *Evangelical Herald* was, for twelve years out of the thirty-four, *The Messenger of Peace*. And besides, there is really very little difference in the meaning of the two names, so that one can readily be changed for the other.

The change that is taking place is really like moving from an older inadequate dwelling into one that is new and much more suitable: we have fond memories for that which we leave behind, but we shall also appreciate and enjoy that which is to come. And so we go forward, from the old to the new, thankful for what the old has been and ready to meet the challenge of the new and larger task.

Soldiers of the Common Good—**Henry Simeon Gekeler**

For more than 86 years *The Christian World* has occupied an important place in the work of the Reformed Church in the United States, and the fact that this paper also will merge with the other two English papers of the Evangelical and Reformed Church to create the new "Messenger" will be a source of strength in every way. Dr. Henry S. Gekeler, however, who has been editor of the *Christian World* for more than fifteen years, has accepted a call to the Eighth Reformed Church, Cleveland, so that his name will not appear among the editors of the new church paper, though it had been originally planned to make use of his ability and experience in this manner. Because of his long connection with the *Christian World* our readers will be interested in knowing something of his career and his achievements.

Dr. Gekeler grew up near Buffalo and received his education in the public schools of that city, and in the local State Normal and at Calvin College, Cleveland, Ohio. After graduating from Heidelberg College and the Theological Seminary he was ordained in 1887. After serving two churches for a brief period and doing post-graduate work at Yale and later at the University of Chicago, he ministered to churches at Upper Sandusky, Ohio, and Goshen, Indiana, also Xenia, Ohio, St. Joseph, Mo., and Central Avenue (now Carrollton Ave.) Church, Indianapolis.

In 1920 he accepted the call to the editorial chair of the *Christian World*, where he has served with ability and success. His large experience as an active pastor gave him the background for his editorial work, so that he could write with knowledge and understanding. Knowing his Saviour so well he was able to bring his readers closer to the sources of spiritual power, and a strongly biblical presentation gave tone to everything that came from his pen.

In addition to his labors as editor, Dr. Gekeler also served at various times in other important positions. He has been a member of the Board of Regents of Heidelberg Seminary, the Ohio Synod Board of Publication, and of the Board of Christian Education of that Synod, which was later absorbed by the General Synod's Board of Christian Education. Heidelberg Seminary conferred upon him the degree of Doctor of Divinity. While at Indianapolis he was among the organizers of the Church Federation there and for many years a member of its Executive Committee. During his residence at Cleveland he was also on the Executive Committee of the Church Federation, a position previously held by another editor of the *Christian World*, Dr. J. H. Bomberger.

In accepting a call to the pastorate Dr. Gekeler merely returns to his first love; during his years in the editorial chair he always welcomed opportunities to preach, and we wish for him many happy and successful years of pastoral service.

OUR CALL TO FOLLOW CHRIST

International Uniform Sunday School Lesson

LESSON FOR FEBRUARY 2: LUKE 5

Dear Lord and Father of mankind,
 Forgive our feverish ways!
 Reclothe us in our rightful mind;
 In purer lives thy service find,
 In deeper reverence, praise.
 In simple trust like theirs who heard,
 Beside the Syrian sea
 The gracious calling of the Lord,
 Let us, like them, without a word,
 Rise up and follow thee.—Whittier.

"They left all, and followed him." Luke 5: 11.

After his rejection at Nazareth, we find Jesus being described as "at home," in "his own city," only at Capernaum. It is not recorded that he ever revisited Nazareth. West, south and east of the Sea of Galilee were the pagan cities of Tiberias and Gadara; northward lay the Jewish towns, Chorazin, Bethsaida, Capernaum, and it was chiefly here that Jesus dwelt when he was among "his own people." An indescribable charm haunts all the shores of the Lake of Galilee, girt round by lofty hills, now lashed to fury by the sudden tempest, now reflecting in its calm depths the splendors of Hermon at morn or eve. Capernaum was a customs station, held by a troop of soldiers, the residence of a king's officer. The very name is gone; not even its ruins can be distinguished among the blackened heaps that stud the shore.

Residing in Capernaum, Jesus taught and healed the sick throughout the district. Preaching in the open air was not uncommon, and the sea-shore was a favorite resort. Sometimes Jesus would sit in a boat, a little ways from the shore. The grassy banks sloping upward from the shore, formed a beautiful natural amphitheatre, where many hundreds could hear. The trade of the fisherman was familiar to all, and on this occasion, after his discourse, he bade the weary fishermen, who had vainly toiled all night, to let down their net. When, to their amazement, it was filled to the breaking-point, he took advantage of the opportunity, when mind and heart were moved by this display, to call them to be "fishers of men."

Since Peter is the central figure in the story, let us take a look at him as he begins his fellowship with Jesus, and his discipleship. Heretofore he had been absorbed in making a living, and making a living as a fisherman was a rough and hard task, which could not satisfy the better part of the man. And so, one day, when his brother Andrew came to him and said: "We have found the Messiah," he went with him to investigate. And when he heard Jesus say: "Thou art Simon, the son of John; thou shalt be called Cephas," and looked squarely into the deep, tender, serious eyes of the Man before him it was a challenge to make the best of himself by becoming a follower of Jesus of Nazareth.

We cannot say what went on in Peter's soul in the days that followed, but we shall make no mistake when we assume that he must more than ever before have become conscious of his weaknesses, his faults and his sins, and when he met him again, here at the lake, and saw something of the power of this Man, and heard his words of living truth, and his call: "From henceforth thou shalt catch men," the thing was settled. While he evidently did not immediately spend all his time with Jesus, the purpose to do so seems to have been formed. In this he was joined by James and John, the sons of Zebedee, who were partners with Simon, and later, by Levi, the publican, known to us as Matthew, the author of the first gospel. All these men took their discipleship seriously enough to leave all they had, and follow Jesus.

That Peter was willing to accept discipleship with Jesus in the light of what had just happened was conclusive proof of his faith and obedience. When Jesus said: "Put out into the deep and let down your nets" he demanded something that was contrary to reason and to ordinary fisherman's experience. And although these men had toiled all night and taken nothing, Peter was ready to trust and obey. There is some sign of a struggle in the words, but in the presence and under the spell of the wonderful Man before him there came

to him a new courage, so that contrary to all reason and experience he can say: "At thy word I will cast down the net." Even before he realized what was happening he was already following Jesus and ready to do his best to measure up to what Jesus expected of him. And the result showed that he had not made a mistake.

Under ordinary circumstances such a success would have made Peter proud as a peacock, and if the thing had happened to him a few weeks earlier he might have made a great "fish story" out of it. But now he feels different about it. As what is best and noblest in him comes to the surface he feels unworthy of the great blessing that has come to him, and he can only confess that he is utterly undeserving, and that it was only the gracious gift of the wonderful Man who wanted to make him his follower.

A PRAYER

Help us, dear Lord Jesus, to surrender ourselves completely to thee, that we may be willing to forget about all that makes up our earthly human life, to count as a loss all its pleasures and treasures, and that we seek only to possess thee and thy blessing. Forgive us where we have failed to trust and obey and have followed our own understanding and experience, and make us truly humble and grateful as we recognize thy goodness and blessing upon us. For thy love's sake we ask it. Amen.

THIS DATE IN HISTORY

Betsy Ross

While it is generally known that Betsy Ross, who died January 30, 1835, fashioned the first American flag according to orders given her by the committee appointed to design a national banner, it is little known that this colonial dame had a rather romantic career.

Born in 1751, the daughter of Samuel Griscom, a Philadelphia builder, she worshipped with her family at Christ Church in that city. Her first husband, John, was a volunteer and a grandson of the Rev. George Ross, who came from Scotland in 1676. John Ross was killed by an explosion while guarding the powder at a wharf in January, 1777. For many years, even before her marriage, Mrs. Betsy Ross had been making fancy vests and laces for prominent and well-to-do people in Philadelphia and so it was most likely that George Ross, who, with General Washington and Robert Morris made up the committee, suggested that the committee call on his nephew's widow, as she was not only the most dexterous needle worker in the Quaker City, but also deserved the compliment because of her late husband's record in the army, and because she also needed the money. It was this same George Ross, member of the Continental Congress and signer of the Declaration of Independence, who was eager to have a flag for the Continental Army which would be emblematic of all the colonies. Since she was also favorably known to General Washington and Robert Morris, the request of the committee was unanimous. Betsy Ross did her work so creditably that this flag was adopted on June 14, 1777.

But Betsy Ross did not remain a widow long, in fact, while she was stitching the new flag she was probably more deeply interested in her second wedding, which took place on June 15, 1777, when she was married to Joseph Ashburn, a sea captain in the Continental Navy. He was captured by the British and confined in a prison near Portsmouth, where he died in March, 1782. Later she was married a third time to a companion prisoner of her second husband, John Claypoole.

To this marriage were born four daughters, and the "Widow Ross" who made our first flag and her daughters for many years afterward were employed to make the government flags.

In 1857 the remains of Betsy Ross were transferred to a lot in Mount Moriah Cemetery, where a well marked grave is kept in a floralized form by the Daughters of the Revolution. On a tall hickory flag pole there floats daily from sunrise to sunset the "Star Spangled Banner" over the remains of the woman who first formed it into a thing of beauty and a joy forever.

HOME AND FAMILY

I SHALL NOT PASS AGAIN THIS WAY

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live:
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.
Beauty for ashes may I give away:
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

AUTHOR UNKNOWN.

JUST AN ORDINARY GIRL

BY SALLY CAMPBELL

II

Mrs. Foster showed not the least flutter over Julia's second proposal. She was too eager to be fluttered; too glad. And Mrs. Harper the stateliest old lady at Esther House, who was sitting near with her knitting, showed a surprising amount of interest in the whole matter. "Tell your stories here," she advised. "Children are inquisitive little things. They would like to see a new place; it would make a variety for them."

"And a lovely variety for Mrs. Hall!" said Julia. "They will be quite off her hands for an hour. I don't know when it has happened before."

"In that case," announced Mrs. Harper, "I will fetch the children myself and take them back, making it an hour and a half."

"Making it half again as lovely a variety! How delightful!" cried Julia. "Thank you so much, Mrs. Harper! Then at the end, if you like, my sister will come in and sing some of the old hymns that go with the old stories. I hope you will let me bring her. She sings them most beautifully," said Julia, with modesty.

"I have heard so," said Mrs. Harper. "It will be a great pleasure," while Mrs. Foster murmured inarticulate and happy concurrence.

Many other Sundays followed the first Sunday afternoon when the orphans, very clean and very good and very "inquisitive," shepherded by Mrs. Harper, filed into the iron

gate of Esther House; when Mrs. Foster, earnest and sweet, filled with gentle pity for these motherless ones, told them her mother's unforgotten stories with all her heart; when Isabel came and sang most beautifully, as Julia had promised, while a little breeze sprang up and the light began to slant through the trees upon old faces patient and querulous, tired and peaceful, and upon young faces whose marks the future was to bring, but listening faces one and all just now; when at last the orphans said, "Thank you" in turn, according to Mrs. Hall's admonishment, then went back with Mrs. Harper, and Rosa Finley did not speak a word all the way.

Immediately, further plans began to spring up thickly. Mrs. Pickering, a quiet little person who, it was said, over and above paid her way at Esther House, asked timid advice of Mrs. Harper in the matter of an approaching birthday and forthwith invited the orphans to a real-and-truly ice cream-and-cake birthday party, thrilling past expression. And Mrs. Harper, asking advice of no one, began to teach Rosa and the older girls to sew and, for sugar coating, to crochet. And Julia induced all the old ladies—who, in point of fact, needed no inducement—to go one afternoon to the orphanage to watch the children carry through successfully and with pride certain games and drills in which she had trained them. And the orphans busied themselves with tiny plots and pots of earth, in the hope of some day having a blossoming present to take to Esther House to those whom Rosa Finley called their "separate favorites."

The weeks went by, six of them. Then, very suddenly the rumor, which had faded out, that Mr. Clemons would leave town to accept a better position elsewhere, became certainty. He was going next week, then in a few days, then tomorrow.

"Not a whisper of an offer to father!" mourned Isabel, when the sisters lingered together after breakfast to share their sore feelings. "It's outdoing! We are a happy family," said Julia stoutly. "Things go very well now. We are a little poor, but it's a very bearable, comfortable kind of poor. And I will always say that, if father were paid for his value to the town, he would be drawing a huge salary. So if the company get in a new man over his head it is their loss." Abruptly Julia's high tone wavered. "But father—cares."

There was a heavy pause after the forlorn little anticlimax. Then Prue picked up her hat and walked out to the hall mirror. "I must go. Hope ends at midnight; not a minute before," jabbing in her hatpins for emphasis. "The firm is awfully businesslike; possibly it scorns to decide on its promotions a second too early. We will give it until midnight; after that we can cry ourselves to sleep with a clear mind."

It was a long day. At lunch Prue and Isabel reported an engagement that would keep them away from supper. Ordinarily it was something of special festivity with Julia to have her father all to herself at a meal. She would cook some dish that they two liked and perhaps set out a few extra pieces of family china and would be very particular about the posy for the middle of the table. And they would talk—how they would talk! But today she found herself shrinking from the thought, and, finding this, she cried out upon herself. "Dear father! He is the best company in the world, the very dearest and best! I am going to tell him (just by pure accident) exactly how much I think of him, how proud we all are of him, how he satisfies us and helps us and makes us want to be our best, even, 'with a prick of recollection,' if the best of one of us is very ordinary. Father, bless him, doesn't mind

that; I don't believe he knows it. He will put off my praise, call it a joke, wonder why he hasn't raised wiser children, but he will like it; it will hearten him some. Dear me, think of father being passed over and slighted! Think of anybody who wouldn't jump at him, hug a chance at him! I can't get over my amazement. Well, it can't really harm him. Because if there is anybody on this earth that God is taking care of it is father. Why isn't that enough? Why do we forget?"

These thoughts and such thoughts as these ran through Julia's mind many times during the afternoon. She did not shake them off even while she talked to Mrs. Foster about the Sunday storytelling, or matched some yarn for Mrs. Harper, or walked with the orphans, trying to hold a dozen of them by each hand, to inspect their gardens. Then it was time to set about getting supper. But first she answered the door bell.

"Father hasn't come yet, Mr. McIver," she said to the bulky young Scotchman standing outside. "Will you wait?"

He felt for the newspaper in his pocket and sat down on the porch. Julia went back to the kitchen. She hardly seemed to notice the arrival of several more men. And when the doorbell rang again she paid no attention until it rang a second time.

She did not know the man who was asking for her father now. He was a quiet, middle-aged person, who was obviously disturbed by hearing that Mr. Barnard was not at home.

"I am expecting him very soon," said Julia. "Won't you come in and wait for him?"

He went in, and they talked. Two or three more men joined those in sight through the windows. The porch began to be full. The last of the three sat on the step and patted the place beside him with a friendly hand to a lanky youth coming up the road. Julia caught a flicker of curiosity in the eyes of her guest. She smiled at him frankly. "Friends of father's," she explained. "Father is their supreme court, their pal, their Y. M. C. A., their Salvation Army, their tonic, their oil and wine, and—and a great deal more, if I could remember."

"It sounds interesting," said Julia's listener, who was a very quiet, very civil person. Then, because he really seemed interested and because the subject was so tempting, Julia began to tell him about her father and the "boys," some of whom were grizzled grandfathers and some actual boys, raw and hot and hasty or bashful and slow. Her father met them at work or "almost any way," said Julia.

"It would be hard to tell how father knows them all. It just naturally happens. Without a bit of pretense he likes them and likes to help them out if they need it or think they do. So they come to see him and tell him things. It is good for them."

"Are all these going to tell him things tonight?" came the question, with an eye toward the goodly company without.

"Not necessarily. Sometimes he is too busy to stay with them longer than to ask when they were at church. Then they stay with one another. Sometimes they have a reason for coming, sometimes their only reason is to come; they like it. They talk plenty of nonsense," said Julia, as a gale of laughter rocked the porch. "But not always." She stopped with a straight, appraising glance into her visitor's eyes, which were of some neutral hue and very steady. She recognized that he was a well brushed, a well-blacked and well-shaven person. Doubtless he was of an entirely different class from the men who laughed in his ears. It might be that he snuffed at them, at her father's beloved boys.

Julia's frown of appraisal deepened. "Often they talk about actual matters, of course about their own but about all the world's, too; I mean, matters of the day—of every day, I guess maybe," amended Julia, pausing first to assess and accept his short nod of understanding and then to consider her own point. He waited. This man was very unhurried, with an air of having nothing in mind whatever but the words coming to him—or about to come in time—across a few feet of the Barnard living room, while Julia and he expected Mr. Barnard.

"They bring all sorts of grievances to father," Julia continued presently. "He laughs at some, and scolds them for some, and some he says he can't pretend to understand. Once in a while he tells them that he thinks they are right but the firm can't see it yet; it's a square firm; he believes in it. They must be patient, remember past favors, go slow but hold fast. They ought to get justice. It is better for both parties, father says; it weakens a firm to withhold it. The men listen to him beautifully. Some nights they argue the roof nearly off, but generally they listen in the end. They know he is thinking of every one's good; it's a pretty new idea to a lot of them but, after they get used to it, they take to it. As Sandy McIver said: 'It kind of makes a fellow feel chesty to think his day's work is on the job of straightening up the universe.'"

Julia was still talking when the telephone rang.

"Father will not come for twenty minutes. Somebody kept him," Julia reported from the telephone to her father's visitor.

She had an idea of hospitality. The man was such a simple, pleasant person; she had talked to him so unconsciously and his attention had never flagged. She would not confess to Mabel and Prue; they said she never knew when to stop about father. It might be rather true. And the man had been patient. He has the "best of manners, but no airs." Still she hesitated and looked him over again. "The kind of looks," she conceded, "that may mean luxury or a modest competence only. Pshaw! What's money? Whoever he is, he doesn't touch our own man of the house. Anyway," with an inward smile, "if I don't ask him, father will. So let's be at it."

"Father will not be here for twenty minutes," Julia repeated. "You have had a long wait. Will you take supper with us when he comes?"

"There is not the least doubt of it, if I am asked," was the prompt reply. "I have not eaten in a private house for two months."

"You are asked," said Julia, handing him a magazine and departing for the kitchen with a heart at rest and pitying his boarding house estate.

By and by she heard her father come in and the murmur of voices for a little while; then she called them out to supper.

It was a gay little meal, and a good one. Julia's muffins were puffy and golden brown; so was her omelette, and the bits of green about it were curly and crisp to the king's taste. The peas, which had been in the garden a few hours before, were as distinct as small, soft, hot green pearls. The gingerbread and the stewed figs were excellent. Mr. Barnard's visitor enjoyed himself openly and radiantly. With apologies he offered spoken praise. "Two months of other kinds get on one's nerves," he said.

"I forgive you," beamed Julia. "I am a n'orful good cook—plain cook," she corrected and forgot to mind the correction.

One reason why she forgot was that she was wondering over the change in her father. She could not be mistaken in it, in his new lightness of manner, almost his suppressed excitement. Other eyes might not mark the difference, but Julia's were very keen in this respect. What was it? Whatever it was she rejoiced in it; it was good to see the smile in his eyes, to laugh at his whimsical funmaking, to watch their guest watch him when once or twice he launched away into a favorite theory.

And so the bright little three-cornered supper came to a close. Julia was shutting the folding doors upon the other two when for the first time, as it happened, she heard her father utter the stranger's name. In an instant she stood transfixed, then hastily pushed the doors together, and collapsed into a chair. "Mr. Gordon!" she gasped. "Oh, why didn't I guess!" she asked herself.

Mr. Gordon was a new member of her father's company, whose astonishing shrewdness and ability had been loudly heralded as about to set the already prosperous business upon a future doubly great.

"But why should I guess?" Julia defended herself. "He doesn't look like all that. Think of inviting the wonderful Mr. Gordon to supper offhand and pressing my muffins on him as a delicacy when he attends banquets as a habit! Anyway, he certainly seemed to accept them in the same spirit; perhaps it was part of his expertness. Who cares? If only he is now offering father Mr. Clemons' place, I don't mind a bit."

Even to Julia's impatience Mr. Gordon's further stay was short. The front door had hardly closed before she was darting down the hall to her father. But midway she paused. Mr. Barnard had not turned his face when she knew that things were going wrong. Silently she searched his eyes from which all the glow was gone. He shook his head slightly; he smiled a little. "It is difficult to say why Mr. Gordon came. He asked a few questions; they were trifling. It almost looks as though he had had an errand and gave it up."

When Julia did not speak her father stretched out his hand and smoothed her hair, with the touch that had been her greatest comfort since the first sorrowful day when she was a motherless little girl. "Dear, I am sorry," he said ruefully, that my three daughters' father is not more money-getting."

Her arms about his neck almost strangled him. "Your three daughters," cried she, "are satisfied with their kind of father, absolutely! Money is nice, but other things are nicer—and larger, much larger. Father dear," said Julia her cheek against his, her voice a whisper in his ear, "once, long ago, we were at church one Sunday. I was very little, and I was frightened. The church was so still, the preacher was so solemn, the Bible was so big and square and hard. I was afraid of it all. I was afraid of God. Then I heard some of the words the preacher was reading about him; that he was ready to pardon, that he was slow to anger and of great kindness. I looked past Prue and Isabel at you, and I said to myself: 'Why, God is only like father!' And my load fell off, like Pilgrim's. I think I must have been converted that Sunday, father. I understand perfectly how knowing you helps the men. It does help. They know it, their wives and mothers know it, your three daughters know it—and glory in it. Go on outside now and talk to your boys; they have waited a long while tonight. And if the efficient Mr. Gordon is asking somebody else to take Mr. Clemons' place, let him. He can't

spoil your influence. But he is making the mistake of his life!"

In this way it was, in one breathless rush of words, that Julia carried out her program of telling her father exactly how much she thought of him, how proud of him she and Isabel and Prue were. And, even according to her forecast, he was heartened, visibly touched and heartened.

Back at her work Julia heard the talk on the porch run high or sink into earnestness; with determination she held her head up and assured herself that what she had said was "the truth and less than the truth." But at the end, when the kitchen was tidy and she turned out the lights, leaving only the moon shining in, a thought swept into her mind which brought her a new trouble.

It was the thought of her father's sentence about Mr. Gordon: "It looked almost as if he had had an errand and gave it up." Poor Julia! She remembered her talk to Mr. Gordon: "I simply ran on about father. I had the chance, and I took it. I said he encouraged the men to hold tight to their just claims. No doubt Mr. Gordon thought that a dangerous doctrine; no doubt it made him change his terribly keen mind. If it did—" But she was too worried to finish. Her father had almost got the place that they had wanted for him so long, and he had lost it. "Because of me!" groaned Julia. "And I love him so much! O my Own Common Sense, why didn't you stop me! I will never speak a word against you again."

At midnight Julia cried herself to sleep. She had not made a full confession at the dispirited council held when Isabel and Prue came home. "I will confess," she told herself. "Our family doesn't keep secrets. But—tomorrow is soon enough."

In the morning, heavy-eyed and heavy-hearted, she made breakfast ready and sat down to table with the others. But she contributed nothing to the general effort at conversation, which, however, lapsed entirely when Mr. Barnard went into the next room to answer the telephone. Whoever was at the other end spoke at length, while the three girls thought of other things. At last Mr. Barnard answered with roused, brisk emphasis and interest. "I agree with you entirely. It is the logical next step. It is just what's needed by employers and employes. I am delighted!"

"Some good news for the men," murmured Prue. "Father is pleased, and I am glad. But I do wish there could be good news for himself."

There followed briskly more talk which they could not hear, and then Mr. Barnard spoke again. At his first stammered word his daughters rose in a body and collected in the living room door. "What—what do you say?" he was asking, rattling the receiver in an unsteady hand against the telephone as he dropped into a chair. "I am not sure that I get that."

When he did get it he hesitated not an instant, and he stammered no more. "Thank you. I accept. Of course I don't know that I shall succeed, but certainly I would not mind trying. I will do my best. Thank you, all of you."

Three breathlessly excited young women hardly permitted him to finish his interview. They fell upon him, demanding explanations.

"Yes, it was Mr. Gordon," he said. "He came last night to offer me Clemons' place, but after talking to my daughter he dropped the idea."

Julia gave a gasp. But there was no mistaking the brightness in her father's eyes. "He said," continued Mr.

How Many?

During the past weeks repeated references have been made to the approaching merger of the three English church papers of the Evangelical and Reformed Church, *The Reformed Church Messenger*, *The Christian World*, and *The Evangelical Herald*, which is to go into effect during the first week of February, 1936.

Naturally, our readers and many other members of our churches will want to see a copy of the new paper as soon as possible, and we certainly want to help as many people as possible to see the first issue. Regular readers will receive the first number promptly through the mail.

Arrangements are also being made to send *five free sample copies* to every pastor of the united church for use in securing new subscribers. Many pastors have already ordered 50, others 100, and one even as many as 300, and we rejoice at this evidence of enthusiasm for the new publication. Since five sample copies will probably be insufficient for most pastors we are prepared to send a larger number—in fact, as many as can be put to good use.

But we must know *very soon* how large an edition will be needed, and we are therefore asking you to let us know as soon as possible *the exact number* of copies you can put to good use. We want you to order as many as you will need, even if the number does run into the hundreds. If your order is received *on or before Jan. 27, 1936*, No. 1 of "The Messenger" will come to you in any quantity desired, absolutely free. Sample copies of No. 1 cannot be guaranteed after that date.

But *please*, PLEASE, give the EXACT number. We are not practising telepathy, and cannot know how many copies you need if "a few" or "some" are asked for, and we are not good at guessing. Tell us the exact number needed, with *correct and complete address*, and the desired supply will reach you just as quickly as Uncle Sam can get it to you.

3, 4, 5.

The Circulation Manager.

1712-24 Chouteau Ave., St. Louis, Mo.

Barnard, "that the company had recently decided to form a board of counsel and advisement, where the men and the firm could get together and thrash out complaints and improvements and anything that anybody for any approximately sensible reason wished thrashed out."

"They might have decided on it ages ago if they had only listened to you," said Julia. "Go on."

"It will be a board of seven, three chosen by the men, three by the company, and these six to elect the seventh, who will be chairman, with a salary from the company. The six would be easy, Gordon said; the trouble was with the seventh. The firm has been afraid to go ahead for fear of a general smashup on that seventh man. That would queer everything at the start. They have looked over a dozen or more possibilities but could not decide on any; he told me the names of several. They are rather prominent citizens," Mr. Barnard paused to comment, smiling slightly. "The salary was fixed to match, evidently." He mentioned what it was and took advantage of the ensuing stupefaction to announce: "Mr. Gordon asked whether I would accept the position if the way opened."

Stupefaction vanished. It gave way to a hubbub of rejoicing, over which presently Prue made herself heard by commanding strength of lungs and will. "Now, father," she cried sternly, "tell us what Mr. Gordon said. In a minute you will

be insisting you must go and leave us to wait nine hours. It would pulverize us. We wish to hear the best at once. Don't dare to be modest. Omit nothing."

"Well, he said the offer was, in the nature of things, as yet only tentative. But he could promise the support of the company. As for the men, he had seen a number last night, and he believed they would fall in—they would," at a flicker of Prue's eyelashes, "'give me a hurrah vote,' were his exact words. I think myself," admitted Mr. Barnard, with a boyish chuckle, "that, if the firm is favorable, I can swing the boys."

"Father, you will be a person of importance!" said Isabel, in an awed voice.

"Always was," slipped in Julia staunchly.

He put out a hand and stroked her hair. "Mr. Gordon sent particular thanks to you, Julia. He said he was prepared in advance to value your opinion from what he had heard from the children at the orphanage, whose gardens he ad-

mired, and from his friend, Mrs. Pickering at Esther House. He seems an observant fellow; it does not take him long to get his bearings in a new place. He sent word that he hoped for future ideas from you. Such muffins and gingerbread as he had last night, if they could be introduced into the workmen's homes, would go far toward maintaining smooth business relations. Perhaps my accomplished daughter would even be willing to undertake something personally for the town in the way of domestic science."

Julia's eyes were opened wide; also, it is to be feared, her mouth. "But," she said, after a moment, with a very faint sigh, "he will very soon find out that I am just an ordinary girl."

"Pouf!" cried Prue, waving an airy gesture of dismissal. "I have yet to see an ordinary human being, who sets himself against it!"

THE END

DENOMINATIONAL

Installations

According to instructions received from the respective district presidents, the pastors named below have been installed in their new charges:

DECEMBER 15, 1935

Rev. Arthur W. Juergens, Christ Church, New York City, by Rev. Paul L. Schmidt, assisted by Revs. S. Lefton and W. E. Bourquin.

JANUARY 5, 1936

Rev. Wm. E. Hauff, Trinity Church, Biddleborn, Ill., by Rev. J. Dorullis.

Rev. F. C. Rueggeberg, St. Paul's Church, Dallas, Texas, by Rev. O. A. Meyer.

Our New Director of Synodical Kingdom Service

At the beginning of the new year Rev. J. P. Meyer assumed his new duties as Director of Synodical Kingdom service and now has his office in our Evangelical Synod Building.

Rev. Meyer is well known among the ministry of our Church and needs no special introduction to the brethren. For the last 18 years he has been pastor of Bethel Church, St. Louis, and in close touch with the synodical work. As a member of the General Council and its Finance Committee, and as Vice-chairman of the Board of Trustees of Elmhurst College and other officers in the church work of the city he is well informed about the workings of the church. He comes well qualified therefore for his new task, that of stimulating interest in the work of the denomination and of liquidating the indebtedness which has accumulated during the last several years. As a pastor he understands the pastors' problems and difficulties and can sympathize with them and give counsel and advice.

After thoughtful consideration the Board of Directors unanimously extended to him the call to this new office created by the General Council, confident that he was the right man for the important and difficult position.

As he takes over his special work, he feels that much of the success of his efforts will depend on the cooperation of the brethren and congregations. We therefore bespeak for him the full confidence and wholehearted support of our constituency in all his endeavors and a ready acceptance of his services. Together with the Board of Directors he will carry on the Master's cause to the upbuilding of our Church.

We would express to the Brotherhood and Women's Union the gratitude of the Church for permitting their Executive Secretary, Rev. H. L. Streich, to give his entire time to the work of the Larger Kingdom Service since last September. He has labored most acceptably and now has returned to his former work in the interest of the men's and women's organizations.

May God's blessing rest upon our efforts to make ours a more effective Church in all the various branches of our work.
F. C. Klick, President, Evangelical Synod of North America.

My Task

J. P. MEYER, DIRECTOR, KINGDOM SERVICE

After the gracious introduction given to me by the good president of our Synod, I want to make my how to our entire Evangelical constituency, and to extend the sincerest greetings to all. With the first of this year I have set forth upon my task as director of synodical kingdom service, after Rev. H. L. Streich, my temporary predecessor, has laid a fine foundation and initiated a work of almost prodigious proportions.

Due to an extensive publicity, an effectually conducted Kingdom roll call, and a great many personal contacts made by the temporary director, "Our Larger Kingdom Service" is not only generally known, but also thoroughly established in the interest of our Evangelical people.

The work that I am to do has always been dear to my heart, and during my active ministry at Bethel Church in St. Louis has always received a large measure of my time and attention. It is not new to me, though now it has become far more extensive. I am no longer dealing merely with an individual church, but with all of the churches of our denomination. The nature of my contact, however, remains unchanged—I am still dealing with Evangelical people in a great Kingdom cause. (I am using the term "Evangelical" because my field is restricted to the "E" group of our Evangelical and Reformed Church.)

"Our Larger Kingdom Service" relates primarily to the work of the church at large, owned and controlled by all of our churches through the administration of the Synod. Its scope is considerable and varied, encompassing vast missionary, educational, and eleemosynary projects. Whose work is this? Let us once and for all have done with the erroneous conception that the Synod is a sort of independent corporation, whose work relates to our Evangelical people and churches only in so far as it appeals to their benevolent inclinations, leaving it to their arbitrary choice to support that work or to deny support thereunto. The Synod is not independent. It is purely representative and functional, deriving its power from the churches themselves, who collectively, through authorized conferences, determine the scope and character of its work and choose the personnel to administer that work. We, the Evangelical people, organized into churches, are the Synod. Ours is the responsibility for its maintenance, because ours is the sole claim of ownership. Whatever problems our Kingdom service presents are *our* problems. Disinterestedness and apathy towards these problems is tantamount to a disavowal of responsibility that cannot be affixed otherwise.

I have been speaking in the first person *plural*. My task is one that does not set me apart from Evangelical people and churches, but identifies me with them in a very vital way. Nothing could be more disastrous than to have me appear before you as a kind of agent or salesman who uses his cunning to inveigle you to buy something which perhaps you do not want. And equally disastrous would be the conjecture that I come to you as a sort of miracle-man, who by magic proposes to extricate the fair Evangelical Synod from a witch's haunt of dilemma.

Like all of you I am a co-worker with Christ. Of course, there are diversities of gifts and diversities of responsibility. People of every kind and capacity are needed in the Lord's vineyard. My task is to indicate what appears to be the best way to achieve the desired ends. The term "director" connotes a measure of generalship and implies the capacity to guide. You have the right to look to me for initiative, and equally as much to provide guidance in a work that cannot be arbitrarily conducted, but which for the good of all of us, and especially for the growth of the Kingdom, must ever be unified and unitedly pursued.

I am here to serve. And I shall do that to the best of my ability, ever mindful that the cause is greater than its advocates, dependent at all times on that guidance from on high without which our best intentions and efforts are in vain. In the pursuit of my task I shall be utterly honest and truthful. If mistakes have been made in the past or will be made in the future, I pray that I may have grace and integrity to admit them, not for the sake of providing cause for criticism, but for the sake of preserving the issue on a level of ever increasing appeal to honest and fair-minded people. I kindly request that I be given every confidence, for without this even the best of men stands defeated before he begins. Knowing the people of our Evangelical constituency as I do, I am certain that this confidence will not be withheld. I pray that none may reserve his opinion with regard to any phase of the work, but communicate with me at once and vent his thought on any matter that can be improved by the giving of his thought.

Universal cooperation is essential to success. Methods may differ in different places, but the mind to work together must be general. Insight and understanding are necessary prerequisites. But most important is the prevalence of *good will*. Friends of the church of Christ, let us pray that all of us may possess this pearl of great price! Let us increasingly acquire and cultivate good will; it is the indispensable seed-ground for successful achievement!

And good will is certain to prevail, if we fulfill the one condition for its coming and abiding—the cultivation of the spirit of Christ. Anything less than this leaves us outside the pale of fellowship with Christ and would make of our profession of Christianity a mockery. Let us dare be Christian in all things, but especially in our attitude towards the challenge of our Lord and Master to go into *all* the world and make disciples for his cause that the Kingdom may come! I stand ready to launch forth upon the great task of our Larger Kingdom Service, and I ask that all of you may go with me, and that together we may do something to make God's name more glorious among the children of men and to add our portion towards a larger measure of universal happiness and joy.

† Mrs. Emma Louisa DuVal †

In the early morning hour of December 30th, 1935, Mrs. Emma DuVal, nee Wolf, quietly entered into the rest which yet remaineth for the people of God, at the Deaconess Hospital in St. Louis, Mo., after having been a patient there in the same room with her husband, the Rev. George DuVal for nine days.

Mrs. DuVal was born June 24, 1871, in St. Louis, where her parents were members of St. James Church. From early childhood she was possessed of an ardent religious nature. On September 26, 1892, she was married to Mr. George DuVal who was at that time parochial school teacher at St. James, and later at St. John's Church. She was a devoted, faithful helpmate of her husband who served as pastor in Buffalo, N. Y., at the Redeemer Church, St. Louis, Mo., Jackson, Mo., Bippus, Ind., and Wanatah, Ind., in missionary work in Portsmouth, Ohio, and Arcola, Ill. After retiring from the pastorate on account of Rev. DuVal's failing health, the couple lived at Paxton, Illinois, and came to St. Louis again in October, 1934, where they have lived since that

time. After suffering from various ailments Mrs. DuVal passed away on the above mentioned date at the age of 64 years, six months and six days. She is survived by her husband who is totally blind, her aged mother, Mrs. Eliza Wolf, two brothers, Mr. Ernst Rather of St. Louis and Mr. F. W. Wolf of New York City, and a number of relatives and friends.

Mrs. DuVal realized that her end was near and desired to depart and be with her Lord; during her last illness she was without fear and rejoiced in her faith in Christ.

Burial services were held at the Paschedag Funeral Chapel, St. Louis, the Rev. Theo. Braun and the writer officiating. A quartett of deaconesses sang her favorite songs of Christian faith, comfort and hope, and her remains were laid to rest in St. John's Cemetery.

F. P. Jens, P.

† Mrs. Elise Weiss †

"Blessed is that servant whom the Lord, when he cometh, findeth watching." These words were not only the text of a sermon, but also the keynote of a service honoring the memory of the late Mrs. Elise Weiss.

Mrs. Elise Weiss, widow of the late Rev. Christoph Weiss, was born April 10, 1869, in Chicago, Ill., the daughter of John and Wilhelmina Kempe. Her early religious training was received from Rev. P. Wagner in St. Peter's Church, South Bend, Ind., where she was confirmed. On June 12, 1889, she was united in marriage to Mr. Christoph Weiss. In 1895 the latter entered the Christian ministry, and it was here that the deceased found her sphere of influence and usefulness.

In Medaryville and Plymouth, Ind., Liverpool, Ohio, and Dexter, Mich., she ministered with her husband to the spiritual needs of the people, and was loved by many. After a brief illness, fully prepared for anything which the morrow might bring forth, she departed this life at the age of 66 years. She is survived by one son, one daughter, and a sister.

Mrs. Weiss died as she had lived, full of confidence and faith that "the Lord doeth all things well." And because of this trust she found great comfort during her last days in the hospital reading over and over again those beautiful words:

"Let nothing make thee sad or fretful
Or too regretful
Be still.
What God has ordered must be right —
Then find in it thine own delight
Thy will.
Why should'st thou fill today with sorrow
About tomorrow,
My heart?
One watches all, with care most true,
Doubt not that he will give thee too,
Thy part.
Only be steadfast, never waver,
Nor seek earth's favor,
But rest.
Thou knowest where God's will must be,
For all his creatures — so, for thee,
The best.

Burial services were held in Zion Evangelical Church, South Bend, on December 31st. The service was in charge of the undersigned. Mr. Charles Weber, superintendent of Zion Sunday school, paid a tribute to her fine Christian spirit. "I like to think of her faithfulness and loyalty," he said. "On the last Sunday in which she came to Sunday school, she said cheerily as usual, 'Good morning,' then added, 'I am not feeling well, but I am here.'" It was this quality of faithfulness which, despite her illness, carried her through two more days of working at her labor of love. And so it was to the very last, until her failing strength could no longer follow the indomitable spirit with which she served in the vineyard of her Lord.

Ministers of the South Bend Pastoral Conference formed the escort for the departed. Burial was in the South Bend City Cemetery.

"Life's labor done, as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say,
How blest the righteous when he dies."

W. M. Goffency.

THE WOMEN'S PAGE

WOMEN'S UNION, MRS. E. REICHENBACH, ASST. SEC., 1729 CHOUTEAU AVE., ST. LOUIS, MO.

New Federation in Wisconsin

It is with great pleasure that we can report that a group of women in Washington County, Wisconsin, have banded themselves together into a federation for larger Kingdom service. The meeting in which the federation was born was recently held at Merton, Wis. Mrs. R. Mernitz, President of the Women's Union, addressed the group. The officers are: President, Mrs. W. Guis; Vice-president, Mrs. G. Thiele; Recording Secretary, Mrs. J. Van Eps; Treasurer, Miss C. Nefzer.

Prayers for Women

All too rapidly was the stock of old prayer-books exhausted, and all too short was the time in which to compile a new one, but this had to be done since it had been voted by the Board to create a booklet of prayers that would also be suitable for the women of the "R" group. But now it is coming off the press! A fine little 48-page prayer-book, written by many of our members and members of the "R" group, for all who live in close communion with the Master, and who have their faith grounded in that power that lies in prayer. The cover promises to be as enduring as the prayers that are within its pages, and it will serve you mightily. The price is the same as always—10 cents. Send in your orders at once.

The Membership Increase

Are all societies launching their anniversary program of advancement? The 23 point goal has been given to all society secretaries, and all Department chairmen ought to have discovered the advance her department should make, and should be laying plans for the year. Some of us may have to brush up on our arithmetic to do this properly. The 15% increase in the membership, for instance, should be an easy matter in each society. Not only because members have been dropped who should be regained, but also because every society must add new members annually in order to perpetuate itself. For every seven members at present in good standing one new member should be added. It should not be hard for seven women to bring in one member. The Membership Committee could divide the society into groups of seven and give each group the name of a woman they should endeavor to win. These seven women would pray about this seriously and in due time one or two would call on her soliciting her membership. The playlet "God's Seven" would be helpful in launching this drive.

Beginnings

The celebration of the fifteenth anniversary has "begun." During the first week of this month every secretary of the local society has received a number of copies of the anniversary booklet, "Beginnings," which they are to distribute among the members.

"Beginnings" is an attractive booklet which describes very vividly the beginnings of projects and objectives of the Women's Union. It was written by pioneers and early workers in our Women's Union, and was compiled by Mrs. Hugo Schuessler.

The booklet is prefaced by a foreword by one of the whole-hearted pioneer pastoral advisers, Rev. G. Nussmann, who has given us a deeper challenge for the future in terms of the past. A review of the beginnings of organization is ably told in the article by our Executive Secretary, Rev. H. L. Streich. The first president of the Women's Union, Mrs. F. A. Keck, has a very interesting message from out of the past, and Mrs. R. Mernitz, the present president, gives a view into the future. Between these are the most interesting articles on the beginnings of various projects: The Anniversary Prayer, by Mrs. Hugo Schuessler; The Monthly Program, Mrs. A. A. Sotier; Family Devotions, Mrs. A. H. Becker; Lenten Quiet Hour, Mrs. Geo. H. Flentke; Our Student Aid Fund, Mrs. Myrtha Stumpf; The Thank-offering, Mrs. L. E. Fritsch; Katherine Goetsch Memorial, Mrs. J. W. Mack; Our Sustaining Membership, Mrs. Kate Fitzgerald Bickel; Mission Study Classes, Mrs. C. George Rewwer; Mission Insti-

tutes, Mrs. Ida Pauley; Social Welfare, Mrs. Mae Friday Ashbrook; Membership-Fellowship Department, Mrs. E. C. Grauer; Christian Citizenship Department, Mrs. O. A. Pokorny; Our Conventions, Mrs. Laura Kamphausen; Officers' Conferences, Mrs. J. C. Voeks. Oakwood Institute, Stewardship Promotion, Prayer Circle, and Day of Prayer for Missions are also treated. The book carries the pictures of our earliest pioneers Mesdames Emilie Schaefer and Henry Noehren, as well as pictures and illustrations of projects supported by the Women's Union.

The booklet bears out the colors of the Women's Union, printed in maroon, with a lovely maroon cover embossed in gold with the title of the book and the Women's Union emblem.

Every woman of the Union will want to own such a booklet and the society secretary or General Education Chairman will have no trouble disposing of all sent to her and as many others as the society may desire to order at 5c each.

The Women's Union

TOPIC FOR FEBRUARY

Our Task in Latin America

MATHILDE A. M. SCHREIBER

Between the Rio Grande and Cape Horn lies an area of nine million square miles, three times the size of the United States, inhabited by 115,000,000 people. The 20 countries making up this territory have a climate that varies from Arctic cold to tropical heat and produce raw materials of the most diversified type. Before the World War there was little industry, but since the opening of the Panama Canal there has been a great advance in this respect.

The cruelty and greed shown by the Spaniards in the early conquest of the country, 400 years ago, is well known to all who are familiar with American history. The Roman Catholic Church of that day not only endorsed the methods employed by the Spaniards to gain possession of the country but was willing to reap the fruit through the baptism of thousands upon thousands of persons who remained as ignorant and superstitious as they were before, simply exchanging the image of the Virgin Mary for the idols they had previously worshipped. What wrongs have been committed in the name of Christianity! And how this Church still wrongs the people of Latin America today!

According to the *Missionary Review of the World* (Oct., 1935) there are in Latin America at least 15,000,000 Indians who are still practically pagans. Hundreds of thousands of them live in the interior and have never come into contact with white people, much less with representatives of Christ.

About one-fourth of the people of Latin America are atheists or agnostics. Their families may be connected with the church but they themselves have given up all faith in God and practically never attend religious services. They have not been attracted by the kind of Christianity with which they have come into contact.

Even the members of the Roman Catholic Church who are faithful in its observances and are loyal to the priests are, to a large extent, uneducated as to the teachings of the Bible and the way of life offered by Christ. They place the Virgin Mary above Christ as an intercessor and make their petitions almost exclusively to her and to numerous saints. They have been taught that salvation is obtained through baptism into the Catholic Church, and that good works are even more important than is faith in the finished work of the Redeemer. Many of the priests who represent to them the authority of the Church are not worthy of respect. These uneducated church people are more sinned against than sinning. They are religious but not Christian.

For about 100 years Protestant missionaries have been going to Latin America. They faced a strong, well organized, intolerant hierarchy that had governmental and social sanction.

Today, however, one government after another is separating church and state and the dominance of the church is waning. In Mexico the government recently undertook to root out all

fanaticism in religion. Some officials would like to see all religion go, but other strong parties say this effort is aimed at the Catholic Church, and claim that everyone should find his own true religion.

But the Church of God is not church buildings. Everywhere in Mexico Christians are meeting in private houses. Young men are organized to do evangelistic work and to distribute Christian literature.

The Catholic church has neglected the education of the masses, and 45-90 percent of the people are illiterate. They teach doctrines, while the Protestant mission schools try to build character and educate for life. They bring the Bible to the people. The women's societies are doing much to improve the morals of their countries. "We want to be women," they say, "not playthings."

Youth is also doing things in Latin America. They have no use for the Catholic church, which does not give them a living religion. The men have left the church. Of 115 million people it is estimated there are not 50 million who know anything of the saving power of Christ. The people are as "sheep without a shepherd." Shall we send them missionaries?

We have sent marines with machine guns and bombing planes; we have sent bond salesmen who cooperate with dictators to fasten great debts on peoples; we have bribed and corrupted government officials. Munition dealers have pitted nations against each other and egged them on to war; we send movies of gangsters, lewd women, bathing beauties, ballet dancers, shady showmen; we send obscene literature. Shall we send missionaries?

OUR FIELD IN HONDURAS AND CONDITIONS

The story of the call to Honduras is a thrilling one. That the tall, dark stranger from Honduras should be led to Dr. Paul A. Menzel, in Washington, D. C., the man whose heart, as perhaps that of no other, was aflame for mission work, has always been gratifying. Honduras, one of the five republics of Central America has an area of 46,250 square miles, and so is somewhat larger than Pennsylvania. It has a population of 650,000 — 50% Indians, 40% mixed, 5% white, and 5% Negro. In the mountains are rich metals that have scarcely been touched, and many other resources in the country have not been developed.

In the dark rich soil on the Atlantic Coast bananas, sugar cane, corn, sweet potatoes, and pineapple are raised. From the Pacific slope most of the sarsaparilla used for flavoring and medicine is exported. There are fertile valleys and highland plateaus, and some day the large unexplored swamps will be drained and become fertile soil. Rubber, cabinet lumber, and cocoanut trees flourish in the forest. There are a number of American fruit companies. San Pedro Sula, our first station, is an important commercial center.

Honduras is a land of great contrasts. There are beautiful homes, but the masses live in clay huts, pitifully simple. Naked little children play in the streets while others pass by dressed in the latest style. The Indian carrier, the mule, the ox-cart, the auto, the airplane have followed each other, but they still operate side by side.

Mountains, which were an insurmountable barrier, have been conquered by the airplane. Every morning on the large airport outside the capital, a plane arrives, bringing butter and eggs—the daily milk wagon. Others transport strawberries, fighting cocks, monkeys, machinery, and an ever-growing number of passengers.

In Honduras church and state are separated. The constitution guarantees full religious liberty to all. It seems an opportune time for Protestants. The Catholic church has built no benevolent institutions, orphanages, old people's homes, hospitals, etc. It has not brought the people the Bible. Shall we send missionaries to Honduras?

THE WORKERS IN HONDURAS

Those who read the interesting reports of our missionaries in the *Herald* need no introduction to our readers. We love and admire them all. They are a splendid sort, well-trained, efficient, noble Christian men and women. From the very beginning we had fine personalities on the field. Rev. and Mrs. H. A. Dewald were our pioneers. Rev. Dewald formerly served the Basler Mission on the Gold Coast, Africa. We regret that poor health has forced Rev. and Mrs. Dewald to leave our mission field.

A "Who's Who" of our missionaries on the Honduras field

will be found in "We Are Fifteen in Honduras" which was advertised in our columns last week, and can be purchased from the Board of Foreign Missions in any quantity.

Dr. F. A. Goetsch Tells about His Journeyings in the Far East

II

When we left Manila and the Philippine Islands our faces were turned southward toward those lands which to many Americans are the lands of their dreams, the lands of romance or adventure, the islands of Borneo, Celebes, Bali, Java, and Sumatra. I can well remember that as a boy these islands always seemed to me the land of adventure. There was therefore keen anticipation in the hope of seeing the places of which I had read so much then and since.

It was with great interest that we all gathered at the rail of the ship, on the third day out from Manila, to get a view of the coast of Borneo. We were not to touch any port in Borneo and therefore had to content ourselves with a rather distant view of the coast. The Dutch officers of the boat gave us much valuable information about the island. Most of the Americans on the boat knew little else about it than that it was the home of the so-called "Wild man of Borneo." The officers told us that Borneo is now a land of oil, rubber, and many kinds of valuable timber, but that the interior is still very wild and inaccessible. Rather proudly I was able to prove from my missionary atlas that even the interior was well occupied by Christian missionaries, who had braved the wilds to bring its inhabitants the blessed Gospel of Christ.

Our next stop was at Macassar, on the island of Celebes, perhaps the most curiously shaped large island in the world. I would much rather have stopped somewhere on the northeastern coast, on the portion called Minahassa, for there Christian missionaries have done a very fine piece of work. Large Christian churches have been founded and a large part of the population is Christian. The natives of the Macassar area are still largely Mohammedan. The town of Macassar is not particularly interesting. A few streets lined with attractive Dutch bungalows and others with imposing business structures are the only points of interest. Native life is better represented in the villages round about the city.

Most of the passengers hired motor cars to go out to the waterfalls about 25 miles from the city. Although these falls do not greatly impress one who has seen mighty Niagara they were nevertheless worth a visit. About the falls there were some curious rock and hill formations which would have repaid closer investigation and study. As our time, however, was very limited we had to content ourselves with taking pictures of them, although we realized that these cannot adequately convey an impression of their real beauty. Though our stay in Macassar was to be but a short one, none complained, for we were bound next for the island of Bali, which was the magnet which had drawn most of those present to undertake the long journey to this section of the world.

It will always be difficult to describe Bali adequately and to define in words just wherein its charm and attraction lies. It has been described as the "last remaining paradise on earth." With this reference in mind most people approach Bali with great expectations. It is thus perhaps the highest praise which our fellow passengers could possibly give this island and its charming people when unitedly they declared that they were not disappointed in any of their expectations.

The American Express Company through its St. Louis office had arranged our entire sight-seeing program. As the island has an area of only about 2,500 square miles the four days which had been set aside for our visit seemed ample. Though they sufficed to see the principal sights, a few additional days would have enabled us to go over the ground more carefully and with greater leisure. In places the scenery is truly magnificent. A range of mountains and hills crosses the island from east to west, forming a central plateau which in places is 5,000 feet high. Among the mountains, of which the highest peak is approximately 12,000 feet high, are found a number of picturesque lakes, which also serve as reservoirs for storing the water for use in the rice fields in the lower lying levels. The rice culture on the island is of the highest order. The slopes of the hills are beautifully

terraced with rice fields of such fertility that in places three crops are raised in the same field. On the low lying sections of the island, which are found mainly in the southern part of the island, there is found a most luxurious vegetation. The cocoanut palm and other fruit trees grow everywhere. This area also raises splendid rice, and Bali therefore has enough of everything to supply the needs of its population, numbering about a million people.

Though nature is at her best in Bali, it is not the natural beauties of the island which bring thousands of visitors to its shores each year, but rather the charm of the people who inhabit this beautiful paradise of nature. Until quite lately the island was quite outside the beaten track of the tourist and the natives had few contacts with the outside world. They have therefore retained a simplicity in dress and habits which charms those who come from a civilization so complex as ours in America. The inhabitants are indeed children of the sun and of nature, and possess a fitting setting in the beautiful nature which surrounds them. Slowly but nevertheless surely the contacts with the outside world are bringing about changes in the dress and habits of the people, and in a few years life among the people in Bali will have little to distinguish it from the life on the neighboring islands of Java and Celebes.

It was our privilege to witness some of the interesting folk and temple dances of the people. Contrary to the custom in more civilized lands, where those giving dance performances do so in abbreviated costumes, the dancers in Bali perform their dances dressed in their most gorgeous apparel. Many of the dances are performed by young girls under twelve. The dances as such are very intricate and one marvels not only at the grace of the performers but also at the marvelous precision with which the difficult movements are executed.

One would wish that this natural paradise with its simple children of nature had remained a real garden of God in which sin had not found entrance. Though perhaps free from some of the vices of civilization there were yet many evidences that the people were under the domination of fear and superstition. Everywhere were to be seen hideous faced idols and images of gods or saints whose task it was to keep the demons out of the villages and off the roads and fields. Next to the entrance to many of the simple homes were to be seen offerings to the evil spirits to propitiate them with the hope that they would spare the home a visit. The people appear very religious, for there were many offerings in the temples, and the temples themselves had many adornments that bore witness to the piety of the worshippers. The religion of the people is a modified type of Hinduism imported originally into Java from India. When Mohammedanism entered Java about 500 years ago the Hindus fled into Bali, and since then this Hinduism has developed distinct from that of India.

Unfortunately no Christian work is being done in Bali. The government has prohibited all Christian work, and missionaries who have from time to time entered the island have been compelled to leave on short notice. As an excuse for this prohibition of Christian missionary work it is said that Christian missionary work would change the people, so that they would soon lose their interest for tourists. One has here the spectacle of the government protecting a whole people from all contact with Christianity in order to preserve its simplicity of life in order that it might be commercially exploited; however, the influence of tourists from all over the world is rapidly bringing about the very change which it professes to fear.

The shortness of our stay in Java prevented a closer contact with the people. Our stay brought home to us a number of facts which rather surprised us. The island of Java, which appears so small on a world map, has a length of approximately 600 miles. It is one of the most densely populated sections of the earth. Like Bali, it has a very luxurious vegetation and some beautiful mountain scenery. The people are principally Mohammedans. Here Christian missions have a free hand and much fine work is being done.

Our ship sailed from Batavia to take us over the last stretch of the sea voyage to India. Being a Dutch ship, the *Indrapoera* stopped for a day at Belawan-Deli, on the east coast of Sumatra. There was just enough time to visit the city of Medan, about 15 miles from the port, and to make an auto trip into the mountains to Brastagi, about 40 miles farther on. This brought us into the

country of the Bataks, where the Rhenish Mission did so great a work for our Lord in winning a great proportion of the people from savagery and cannibalism to a Christian life. We regretted so greatly that our stay in Brastagi was for only two hours, and therefore did not permit of a visit to Toba Lake, where the Rhenish Mission has had its most successful work. As it was we were probably within ten miles of the northern shore of the lake.

As I write, we have entered upon the last stretch of the journey, and, God willing, we shall land in Colombo early day after tomorrow. We shall go right on to Calcutta by train, and after a day or two spent in fitting ourselves out with the necessities for travel in India, shall go right on to Raipur. If our plans mature we shall reach Raipur on Dec. 10 a date which will mark the 26th anniversary of my first entry into our mission field as a young missionary. I shall keep this anniversary in a spirit of thanksgiving and praise. God was indeed good to have led me into service in India, and though I cannot look back upon any outstanding service in his vineyard, I can yet believe and trust that he has not left my feeble efforts unblessed. The years spent there have been the happiest and most interesting years of my life. Without them I would have lacked the experience needed for my present work. It is with thanksgiving therefore that I remember God's leading and I commit my way unto him for the service which is now before me. Its magnitude, measured by its possibilities, burdens me heavily at times, but I have proven the faithfulness of God many times in the past, and I am persuaded that he will give to my earnest effort a measure of his blessing which will make it not without value to his cause.

Like myself, the Scheers are looking forward eagerly to their stay in India. I am sure they will not only be blessed in their contact with our work but will also carry a blessing to it.

With kind regards to you all, I am

Faternally yours,

F. A. Goetsch.

Our Institutions of Charity

REV. S. KRUSE, 437 W. ROSE HILL AVE., KIRKWOOD, MO.

Evangelical Deaconess Hospital, St. Louis, Mo. Our institutions of charity are not self-supporting but depend on the support of those who have their welfare at heart and wish to help them serve an ever-increasing number of needy.

The Deaconess Society, consisting of 514 sustaining and 83 honorary members, is endeavoring to do this very thing. The larger the number, the greater will be their service. The membership dues in the past year amounted to \$1,054, or \$92.00 more than in the previous year. The donations from various sources total \$11,099.01, including the contributions from the Evangelical churches on Deaconess Sunday which amounted to \$1,726.81. The collections in 1934 on Deaconess Sunday amounted to \$2,890.97.

During the last fiscal year 4,064 patients were treated and nursed at the Hospital, compared with 3,948 the previous year; 455 infants were born, an increase of 21. Ten percent, or 257 patients, received free treatment, while 406, as compared to 361 in 1934, were part-pay patients. The daily average per capita cost for each patient was \$4.94, a decrease of 30 cents over 1934. We see from this how necessary is the support for this charitable work.

At the present time there are 132 deaconesses in the sisterhood, of which 81 are consecrated deaconesses and 51 probationers. During the past year three of the deaconesses and two probationers resigned to enter married life, and one probationer left the service on account of her health. Nine deaconesses are serving at different institutions in St. Louis and elsewhere, and four deaconesses are on leave of absence with their aged parents or relatives. On Deaconess Sunday, May 25, four deaconesses observed their 25th anniversary: Anna Senger, Mathilda Matthes, Minnie Flottmann, and Ella Loew. On the same day nine probationers were consecrated to the sisterhood.

Twelve probationers were enrolled in September. Everything is being done to give them a thorough training. A gymnasium on the hospital campus for the sisters would meet a great need. At present the Board of Education of St. Louis has opened the gymnasium of one of its schools for the recreation of the sisters. There is hope that within a year the much-desired Sisters' Home will become a reality. At present it costs the hospital \$5,748 a

year to provide shelter for those who cannot be housed within the hospital proper.

It may be of interest to know that during the past year the hospital used 2,060 tons of coal at a total cost of \$3,592.33, or an average cost of \$9.32 per day, and that the hospital manufactured 70 tons of ice at a total general maintenance cost of \$438.66, which constitutes a saving of more than \$300.

The financial report shows an income of \$248,645.55 and an operating expense of \$225,446.51. Interest on the debt amounted to \$15,593.58. \$2,000 had to be borrowed to make the annual payment of \$25,000. The Deaconess support fund showed a balance of \$50,542.

May the institution continue to prosper under God's benign guiding hand and the good will of its friends.

THE GOSPEL OF THE KINGDOM

Our Sister Churches

Contributors: REVS. RALPH C. ABELE, A. F. DEXHEIMER, JOHN W. FLUCKE, ERNST IRION, THOS. R. MARSHALL, THEOPHIL STOERKER

Baptist Bodies

Dodd Junior College for Girls, Shreveport, Louisiana, has reduced its indebtedness by \$112,500. The institution now is looking forward to a brighter future than ever before.

The first issue of the *Watchman-Examiner* to appear in 1936, unhesitatingly and without apology, presented the place and need of a church paper in the denomination. In a stirring article entitled "Shall Baptists Go Out of Business?" the editor, Curtis Lee Laws, spoke of the way in which a larger circulation and place given to the weekly paper might have a tendency toward the solution of many problems now facing the denomination. The editor was supported by articles from other leading men of the Northern convention.

Methodist

The Plan of Union prepared by the commissioners of the Methodist Episcopal, Methodist Episcopal South, and Methodist Protestant churches has been officially submitted to the three churches. The Plan proposes to merge the three churches in one under the name "The Methodist Church." According to the Plan of Union there will be in the United States six jurisdictional conferences. One of these, the Central Conference, will be composed of the existing annual conferences of Negro churches. Territorially this conference will extend from Canada to Mexico and from the Atlantic seaboard to Colorado. The great majority of Negro Methodists will come under its jurisdiction and will thus be segregated for purposes of church administration from their white Methodist neighbors. Approximately 10,453 Negro members of Methodist churches who are not a part of the organized colored conferences will be in jurisdictional conferences other than the Central. The Plan of Union will undoubtedly be attacked in some of the northern conferences as being less than Christian because it makes an official scheme for racial segregation a part of the law of the united church.

The proposed united Methodist Church will have a membership in the United States of 7,213,837 and will represent over one-half of the Methodist communicant membership of the world.

Dr. Frank Mason North, whose hymn, "Where Cross the Crowded Ways of Life," is perhaps the most widely used and admired of all twentieth century hymns, was for many years secretary of the Methodist Board of Foreign Missions. Dr. North died recently at the age of 85.

The United Church of Canada

A prominent minister, whose parish is in Toronto, muses over a few figures: United Church, he recalls, reported a membership of 688,099 at the end of 1934. "Assuming that one-half of this number are not wage earners the average weekly income of those who are may be placed conservatively at twenty dollars per week. If every one of these incomes was handled from the standpoint of Christian stewardship it would mean over thirty-five millions a year for our Church."

The Missionary and Maintenance Fund at the middle of December was \$4,600 short of 1934. The 1935 figure stood at \$908,191.56.

In early December, the Young People's Council of Toronto concluded a six weeks' series of meetings called the "Cavalcade

of Literature" which was designed to arouse and widen interest in good reading. Dr. Rufus Jones addressed the final meeting.

Presbyterian

It will be remembered that the wide use of the term "Fundamentalists" dates from the distribution of the four million copies of the "Fundamentals" which were published at the expense of "Two Laymen," who proved to be the Messrs. Lyman and Milton Stewart.

Subsequently one of the brothers established the Milton Stewart Evangelistic Fund for the support of missionary work on the foreign field. Valuable properties were secured and buildings erected at Nanking, Kuling, and Peitaiho, China. Last year Mrs. Mary Stewart, trustee of the Evangelistic Fund, transferred all these properties to the Presbyterian Board of Foreign Missions with no conditions except that they should be used for evangelistic purposes. Last month Mrs. Stewart sent to the Board a check for almost \$19,000, balance of the fund to be "used by the Board for any expense in connection with the operation of the properties which have been turned over to the Presbyterian Board by the Milton Stewart Trust Fund."

Recently the First Presbyterian Hebrew Christian Church was organized in Chicago, with 34 members, three elders and four deacons—all Jews. It is located in a community of 70,000 Jews, many of whom are already sympathetic with the purposes of the Christian church. The new church will worship in the hall of the Peniel Community Center which, during 15 years, has succeeded in winning about 250 Jews into discipleship of Christ. Most of these have been received into fellowship with neighboring churches. The new church was organized because it was felt that Jewish Christians in a compact group can bear a more effective testimony to their unconverted brethren than if they are scattered through Gentile churches.

Rev. Dr. Jahn A. Mackay, a Secretary of the Board of Foreign Missions, has declined the offered post of the presidency of Princeton Seminary. Dr. Stevenson, present president, is retiring next May.

Disciples of Christ

At the beginning of this year *The Christian-Evangelist*, which is now in the 74th year of uninterrupted publication, appears in a new format. In its new make-up appear larger type, more widely spaced lines, whiter paper and a generally cleaner arrangement of type and material.

Marion Stevenson, editor-in-chief of the Department of Church School Literature for the Christian Board of Publication since 1910, recently retired from active service. His successor is Glenn McRae, formerly a director of religious education and at one time a professor in Cotner College.

Lutheran

Prof. H. A. Klein, president of Concordia Theological Seminary (Missouri Synod), Springfield, Illinois, was fatally injured in an automobile accident near Guthrie, Ky., on December 21, dying shortly after being admitted to a hospital in nearby Clarksville, Tenn. His wife also died as a result of the accident. Prof. Klein had been president of the Seminary since 1922.

The Lutheran Pastoral Association of Rochester, N. Y., and vicinity inaugurated a new set-up for its meetings which has been very helpful so far. Nine standing committees of two pastors each were appointed, each to study a definite phase of church work, that is, to become specialists in the fields assigned to them. Each committee was also given the responsibility for

providing the program in a given month. The committees were assigned to the following fields of study: Leadership Training and Church School; Church Finance; Laymen; Books and Literature; Inner Mission; Worship; Preaching Young People Home Missions. The thought back of this plan is that the committees should keep the pastors informed as to the best thought and practice in each of these particular fields.

The Rt. Rev. James Maroni, Lutheran Bishop of the Diocese of Agdar, Norway, is traveling in our country at present. He says: "I am here to invite the evangelical churches in America to be represented in a large way in the Twelfth World Sunday School Convention at Oslo, Norway, in early July, 1936. I have received the commission from His Majesty the King of Norway, the gracious patron of the Congress from the Church of Norway; from the committee for the Sunday School Convention in Norway and from all who are interested in and love the work of the Sunday school, in our country to bring you a cordial and hearty greeting and to invite you to come and be present at this gathering."

Concluded from page 66

trayed seems to combine the outstanding gifts of both her famous parents, William and Catherine Booth—the Founder and the Mother of the Salvation Army. The Booths firmly believed that need could only be overcome by love, and they had the heroism to act on that belief. They defined true life as love applied to need, and they found that love thus applied is always triumphant. Evangeline Booth in her early teens dedicated herself wholeheartedly to the work, keeping ever before her the ideals to which her parents had devoted their lives, and today as General she is one of the most outstanding and influential women of the world.

The author tells in an interesting way of the beginning of the Salvation Army in 1864, in England and follows its growth from that time to the present day, describing its flight across the Atlantic to Canada and the United States. There is a chapter devoted to the World War and the important service the Army rendered.

"The World for God" is the Army motto and it is working unceasingly toward the realization of that aim. The sole purpose of the Army is "the bringing of men and women into the right relationship with God, and keeping them there." How this has been done and is being done today is told in "General Evangeline Booth." One cannot read it without a feeling of increased respect and admiration for the noble band of Army workers whose thought always is "Others."

Nancy Smith Krusekopf.

The Interpretation of St. Paul's First and Second Epistle to the Corinthians, by R. C. H. Lenski, D.D. Lutheran Book Concern, Columbus, Ohio. 1935. 1383 pages. \$5.00.

Once more your reviewer had the profitable pleasure of receiving and examining a volume in the series comprising Lenski's Commentary on the New Testament. This time it is the book mentioned above. The portions that have already appeared are on Matthew, Mark and Luke, John, Acts. Revelation will be next and then Romans, according to the announcement of the publishers.

This book and those that have gone before bring to one's mind an old Sunday school song in which the Word of God is compared to a garden, a deep mine, a starry host, an armory grand.

The author has again succeeded in proving that the Bible is all of that and more, and the publishers have helped him to do this in a pleasant way. Here is a nice and easy-to-read book as far as paper, print and binding can make it so.

Again the author has demonstrated that "reading maketh a full man" and thereby a full book, and "writing an exact man," and thus he has given a master-key to the two epistles to the Corinthians which unlocks these parts of the New Testament through the mechanism of an exact knowledge of the Greek language and opens wide the doors that lead "into the inner life of an apostolic church and into the very soul of the great apostle to the Gentiles." And all this is done with loving and spiritual intuition, which makes this work so helpful and inspiring.

Rudolf Vieweg.

He That Giveth (A Study of the Stewardship of Money as Taught in Scripture), by John E. Simpson, D.D. Fleming H. Revell Co. Price \$1.00.

The book quotes passages from Holy Scriptures which teach that God is the actual owner of all things, and that the things which we say we possess are held by us only as stewards. The way in which the average American distributes his dollar is given and then the question asked, "Am I a Christian steward or only an average American?" The writer points out that in the Bible many times God saw how nations, groups, and individuals were treating his part of what they possessed, in other words what kind of stewards they were, and acted accordingly. In modern times, attention is called to certain ways in which we as nations, groups, and individuals are using God's possessions and asks if we think that God who sees this also will not act.

God had a definite plan for giving, and we are reminded of the tithe. While the tithe is a good beginning in learning to be a good steward, surely it does not go far enough. Giving should be marked by liberality, its only limit being that of God's goodness to us. The author insists that every one should give his tenth, but the reviewer is of the opinion that some earnings are so small that giving a tenth would work undue hardships. But as the author says, "Our stewardship involves an honest return to God of that which belongs to him." And he will know whether one-tenth is too much or too little for us and judge our gift accordingly. And if in giving less we only ease our conscience by thinking our incomes are so small that we can't possibly do better, he knows the actual facts. If all were paid an honest wage for his labor, a tenth would not be too much for any one to give.

But therein lies the difficulty. After pointing out cases of low wages the like of which any of us can duplicate from our own experiences, the writer says: "Yet, no doubt, some of the owners, or stockholders, were members of the church and seemingly gave with a degree of liberality. But did they? Or was it not rather the victims of their greed who paid it?" Can God bless such gifts, gifts made with dishonest earnings? Truly this question of giving is much greater than just the glib saying "Oh, I tithe!" It is a big subject and it behooves all those who are earnestly striving to live the Jesus' way to study it carefully and thoroughly. I know of no better book with which to start such a study than the one under discussion.

Because of the arrangement of the book with questions, suggestions for study, and thoughts for discussion with each chapter, it is admirably fitted for class study also.

E. S.

Synodical Budget

From January 7th to 13th, inclusive.

Received by the Treasurer, F. A. Keck, 1720 Chouteau Avenue, from the following Districts:

ATLANTIC

Treas. F. C. Leidig, St. John, Baltimore, Md., \$150; Treas. Chas. Haacker, St. Paul, Trenton, N. J., \$25.71; Treas. Otto C. Peters, Evangelical, Albany, N. Y., \$64.49; Rev. S. Lefton, St. Paul, Bronx, N. Y., \$19.88; Treas. Henry F. Miller, St. John, Richmond, Va., \$185.22; Treas. Chas. W. Probst, Immanuel, Williamsport, Pa., \$60. Total, \$505.30.

Designations: Treas. Chas. W. Probst, Immanuel, Williamsport, Pa., for Syn. Recovery, \$56.20.

CALIFORNIA

H. J. Behrens, Emanuel, Los Angeles, \$35.19; H. Methmann, St. Mark, Oakland, \$43.25; Treas. Mary Schepp, St. John S. S., Pasadena, \$5; Treas. F. W. Schurmann, Bethel, San Francisco, \$49.36. Total, \$132.80.

Designations: H. J. Behrens, Emanuel S. S., Los Angeles, for Foreign Miss., \$7; N. N. Grace, Petaluma, for Syn. Recovery, \$10; Min. Pens. Fd., \$10 = \$20.

COLORADO

Treas. Wellmert Cramm, St. Paul's Y. P. L., Denver, \$11.53; Mrs. W. J. Cramm, St. Paul's S. S., Denver, \$5; Rev. D. Buchmueller, St. John, Idalia, \$24. Total, \$40.53.

INDIANA

Treas. Fred B. Surbeck, St. Lucas, Evansville, \$175; Treas. Harry C. Drinkert, Zion,

Fenton, \$128.66; Treas. Fred Quebe, Friedens, Indianapolis, \$265; Treas. E. F. Brockman, Zion, Indianapolis, \$360; Treas. Henry Vetter, Zion, Lawrenceburg, \$40.84; Treas. Louis Groh, St. Mark, New Albany, \$100; Treas. W. A. Hoffmann, Price Hill, Cheviot, O., \$50; Treas. Clifford Koehler, Carthage, Cincinnati, O., \$150; Lucy Feuerstein, Martini Mission Fd., Cincinnati, O., \$25; Fin. Sec. A. J. Scheide, Philippus, Cincinnati, O., \$175; L. A., \$25 = \$200; Rev. Paul J. Schlueter, St. Lukes, Dayton, O., \$100; Treas. Arthur G. Ittel, St. John, Hamilton, O., \$159; Rev. Paul J. Gehm, St. Paul, Piqua, O., \$161; Treas. H. F. Rathkamp, St. Peter's, Pleasant Ridge, O., \$82.12; Treas. Criss Schnitzler, St. Paul, Alexandria, Ky., \$7.25; Treas. Fred H. Vogel, Zion, Henderson, Ky., \$18.75; Treas. Thos. J. Klein, St. James, Louisville, Ky., \$90.70; Treas. Edw.

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H. Musterman, St. Luke, Louisville, Ky., \$110.83; Treas. F. C. Schwab, West Louisville, Louisville, Ky., \$37.91; Treas. George Adelman, Zion, Owensboro, Ky., \$200. Total, \$2,462.06.

Designations: Treas. W. A. Hoffmann, Price Hill, Cheviot, O., for Back Bay Miss., Biloxi, \$10; Rev. H. H. Bierbaum, St. John S. S., Boonville, for Mad. Island, \$10, Ozarks, \$10, Biloxi, \$10 = \$30.

IOWA

Treas. Will Hofmeister, St. John, Ackley, \$64.15; Treas. Alfred Kirchner, St. John, Ft. Madison, \$44.86; Treas. John Kriemeyer, St. Peter, Geneva, \$14; Treas. Louise Schwarz, St. Paul, W. Burlington, \$15; Otto C. Barth, Peace, Rock Island, Ill., \$19; Chas. F. Haner, Sutter, Ill., \$20; Rev. Geo. E. Pruessner, Bethany Y. P. L., Tioga, Ill., \$5. Bible School, \$5.34 = \$10.34. Total, \$187.35.

Designations: Treas. Alfred Kirchner, St. John, Ft. Madison, for Min. Pens. Fd., \$4.06; Chas. F. Haner, Sutter, Ill., for Home Miss., \$30, For. Miss., \$40 = \$70; Rev. M. Kleinau, St. Paul, Dayton Tp., for Min. Pens. Fd., \$16.70; "X", Marshalltown, for Home Miss., \$5, Foreign Miss., \$5 = \$10.

KANSAS

Treas. Will Altwegg, St. John, Alida, \$84.33; Salem, Wichita, \$11.09; H. P. Kornbaum, Wartburg, Enid, Okla., \$16.77. Total, \$112.19.

Designations: Wm. & Geo. Bollmann, Freeport, for For. Miss., \$12.50, Home Miss., \$12.50 = \$25.

MICHIGAN

Rev. H. E. Totzke, First, Adair, \$24.71; Rev. P. H. Grabowski, St. Paul, Chelsea, \$268.74; St. John, Francisco, \$26.85 = \$295.59; Bethany, Detroit, \$19; Rev. E. F. Lawrenz, Trinity, Detroit, \$112.85; Edw. Way, Evangelical, Farmington, \$6; Treas. Joseph Bryer, St. Peter, Inkster, \$52.08; Treas. L. A. Marx, Emanuels, Manchester, \$150; Treas. Stanley Schriener, St. John, Marine City, \$49.70; Otto Meinecke, St. John, Niles, \$80; Geo. A. Wetzel, Owosso, \$24.26; Rev. E. J. Soell, St. John, Port Huron, \$300; Treas. Floyd Heier, Zion, St. Joseph, \$30.86; Rev. E. H. Brenton, St. Paul, Taylor Center, \$40; Treas. Christ Foss, St. Paul, Warren, \$41.28; Treas. Harry J. Kreidler, St. Paul, La Porte, Ind., \$75; Rev. Paul Irion, St. John, Michigan City, Ind., \$25; Treas. Otto P. Scope, Zion, South Bend, Ind., \$83.65; Treas. Edw. F. Werner, Salem, Wanatah, \$60. Total, \$1,469.98.

Designations: Rev. E. F. Lawrenz, Detroit, for Min. Pens. Fd., \$1, For. Miss., \$1.50 = \$2.50.

MINNESOTA

Rev. C. H. Boland, St. Matthew's, Cottage Grove, \$10; Treas. Ed. Merz, Evangelical, Delano, \$11.75; Rev. P. F. Dietrich, St. Paul, Eyota, \$27; Mrs. Ernest Luebberrmann, Zion, Perham, \$5; Treas. Albert F. Schwabe, St. Paul, St. Paul, \$360. Total, \$413.75.

Designations: Rev. J. M. Munz, Hebron, N. Dak., for Foreign Miss., from Wilma Birkmaier, \$5.

MISSOURI

Chas. H. Dambach, St. John, Jackson, \$2.15; Treas. Elmer J. Kohler, St. Luke, Kimmswick, \$92.07; Rev. Theo. Stoerker, Emmaus, St. Charles, \$25.35; Treas. L. H. Schroeder, St. Peter, Washington, \$100; Treas. Walter E. Goetz, Evangelical, Webster Groves, \$31.25; Rev. Paul A. Wobus, Bethany L. A., Wild Horse, \$5; Treas. Chas. H. Wiegand, Bethany, St. Louis, \$150; Caroline Mission, St. Louis, \$15; Treas. F. W. Schulte, Christ, St. Louis, \$29.38; Treas. Fred G. Axthelm, Eden-Immanuel, St. Louis, \$300; Treas. Samuel A. Mueller, Em-

maus, St. Louis, \$120; Treas. Fred Kunte-meier, Pilgrim, St. Louis, \$6.84; Treas. E. Wessel, St. Andrews, St. Louis, \$121.51; Treas. H. Graefe, St. James, St. Louis, \$100; Treas. Mrs. Pauline B. Pahlmann, St. Peter, St. Louis, \$500; A. A. Ritzel, Grace, St. Louis, \$35.50. Total, \$1,634.05.

Designations: Treas. Fred G. Axthelm, Y. L. Soc., Eden-Immanuel, St. Louis, for Well Digging in India, \$10; Treas. G. G. Heath, Grace Church School, St. Louis, for Ozark Miss., \$10; Treas. E. Fuerst, St. Matthew S. S., St. Louis, for Ozark Miss., \$7.63, For. Miss., \$3.25 = \$10.88; Mrs. K. Heidbreder, St. Louis, for Leper Well, \$35; Evangelical Women's Union Thankoffering Projects: for Ozark Worker, \$269.33, Min. Pens. Fd., \$269.33, Training of Evangelist in India, \$269.32, Prayer Day Offering: Friedens Church, San Antonio, Tex., \$2.75, Improvements on the Grounds of Tilda Hospital, \$2.75 = \$813.48.

NEBRASKA

Rev. J. M. Hertel, St. Paul L. A., Cook, \$20; Harry G. Welsch, Friedens, Milford, \$10; Rev. A. A. Hoferer, Theophilus, Win-side, \$25.48; Rev. Ernest Stelzig, Zion, Batesland, S. Dak., \$16.40; Rev. Geo. Rath, St. Paul, Jansen, \$28.66. Total, \$100.54.

Designations: Rev. Geo. Rath, St. Paul L. A., Jansen, for Min. Pens. Fd., \$7.50; Mrs. J. E. Goetsche, German L. A. S., Omaha, for Min. Pens. Fd. (Widows and Orphans), \$20.

NEW YORK

Richard M. Rauch, Bethany, Buffalo, \$50, S. S., \$20 = \$70; St. Peter, Buffalo, N. Y., \$500; Treas. Henry H. Kather, Trinity, Buffalo, \$200; Treas. Frederick E. Miller, St. John, Dunkirk, \$226.06; Treas. J. N. Knoche, St. James, Hamburg, \$372.24; Treas. Clarence H. Moeller, St. Peter, N. Tonawanda, \$112.32; Fin. Sec. Adam Conrad, Trinity, Rochester, \$185, Brotherhood, \$5, L. A., \$10 = \$200; Treas. R. J. Carley, Trinity, Rome, \$58; Treas. Geo. Eifert, Zion, Meadville, Pa., \$46.67; Almon Ort, St. John, Stevensville, Ont. Can., \$45. Total, \$1,830.29.

Designations: Almon Ort, St. John's, Stevensville, Ont. Can., for Foreign Miss., \$4.75; Rev. C. E. Fetzer, Attica, for Honduras, from Mrs. C. E. Fetzer, \$2.50; Treas. Helen G. Walters, Salem S. S., Tonawanda, for Biloxi, \$8, Ozarks, \$10, Dunkirk, \$19.52 = \$37.52.

NORTH ILLINOIS

Rev. R. P. Zimmermann, St. John, Addison Tp., \$134.50, S. S., \$59.02 = \$193.52; Rev. L. R. Poeschel, St. John, Aurora, \$30.80; Rev. H. Wagner, Primary Dept., Friedens, Bensenville, \$21.20; Rev. Geo. W. Goebel, Christ, Des Plaines, \$26; Treas. H. Gropen-thien, Immanuel, Dolton, \$25; Treas. Rus-sel Kirsch, St. Paul, Elgin, \$59.40; Treas. E. F. Meise, St. John, Freeport, \$100; Rev. C. J. Beehler, St. John, Greenvew, \$32.66; Treas. Wm. James, St. John, Harmony, \$38.28; Wm. Braun, Immanuel, Hinsdale, \$20; Rev. G. D. Fleer, St. Peter, Kewanee, \$42.25; Treas. Edw. C. Stehl, Evangelical, La Salle, \$27; F. H. Shermer, St. Paul, Palatine, \$20; J. C. Wehling, Evangelical, Papineau, \$10.36; Treas. F. J. Hinrichs, Im-manuel, Peotone, \$152.23; Rev. S. Recht, Evangelical, Longrove, \$37; Fin. Sec. F. C. Holl, St. Paul, Monee, \$50; Treas. Jakob, St. John, Naperville, \$15.54; Rev. Paul Reichert, St. John, Peotone Tp., \$30; Treas. Harry G. Balster, St. Paul, Petersburg, \$61.12; Frank Young, Bethel, Rockford, \$10; St. Peter, South Chicago, \$50; Rev. M. Lienk, Zion, Washington Heights, \$10; Rev. C. Nauerth, St. John, Washington Tp., \$34.50; Treas. Bernhard Selkow, St. John, Crown Point, Ind., \$4.50; Rev. E. Bloesch, Zion, Dyer, Ind., \$14; Treas. Werner Stopp-kotte, Bethlehem, Chicago, \$155.74; T. A. Herr, Immanuel, Chicago, \$117.48; Rev. Gus-tav Pahl, St. Nicolai, Chicago, \$25, S. S., \$7 = \$32; Treas. Jos. Feichtinger, Peace, Chicago, \$30.57; Chas. H. Penshorn, St. Luke, Chicago, \$50; Treas. Frank J. Koch, Salem, Chicago, \$125.04. Total, \$1,626.19.

Designations: Treas. Wm. Jamms, St. John's, Harmony, for Min. Pens. Fd., \$4.50; Treas. Harry G. Balster, St. Paul, Peters-burg, for Syn. Recovery, \$26.75; Rev. C. Nauerth, St. John S. S., Washington Tp., for Lepers, \$4; Hy. Kuester, Frankfort, Ill., for Syn. Recovery, \$5.

OHIO

Rev. A. J. A. Wahl, St. Paul, Chatta-nooga, \$24.66; Pilgrim, Cleveland, \$5.69; Treas. Raymond Zornow, Trinity, Cleve-land, \$50; West Side Evang., Cleveland, \$250; Daniel M. Baum, St. John, Dover, \$63.08, W. U., \$103.23, M. C., \$20, B. L. C., \$13.20, Jr. Dept., \$12.27, Phil. Class, \$7.55, Sr. Dept., \$5.63, Beg. Dept., \$5.22, Phil. Chorus, \$5, Men's Class, \$3.85, Prim. Dept., \$2.56, Intern. Dept., \$1.91, Y. P. Dept., \$1.62 = \$245.12; Rev. H. H. Schowe, Trinity, El-liston, \$5; Treas. Edw. P. Carsten, St. John,

Elmore, \$39.29; Treas. C. C. Ittner, St. John, Millersburg, \$40; Mrs. Freda Mitch, St. Paul's, Minersville, \$6.43; H. W. Hem-minger, St. Paul, Oak Harbor, \$40; Treas. Fred Scherer, St. John, Tiffin, \$88.18; Treas. Claude C. Reusch, Immanuel, Valley City, \$53.82. Total, \$848.19.

Designations: Rev. F. H. Klemme, First Forerunners Class, Portsmouth, for Home Miss., \$6.81, Foreign Miss., \$6.81 = \$13.62.

PACIFIC NORTHWEST

Treas. Catherine Hopp, St. John's, Port-land, Ore., \$17; Rev. P. Jueling, Emanuel, Tacoma, Wash., \$3. Total, \$20.

PENNSYLVANIA

Geo. P. Keck, Trinity, Dorseyville, \$29.90; Rev. W. A. Bomhard, St. John, Sharpsburg, \$42.98; Treas. John A. Eber, St. Peter's, Springgarden, \$7.06; Wm. Doepeke, Zion, Steubenville, O., \$87.99; Treas. Mrs. W. C. Dannenberg, St. Paul, Wheeling, W. Va., \$140. Total, \$307.93.

SOUTH ILLINOIS

Rev. R. Kofer, Salem, Alhambra, \$160; Rev. C. R. Hempel, Christ, Belleville, \$150; Treas. Oliver Herzler, St. Paul, Belleville, \$50; Treas. Harry E. Lange, St. Paul, Carl-inville, \$52.75; John Sherman, St. John, Col-linsville, \$130; Rev. F. B. Tschudy, Zion, Garrett, \$3.18; Treas. Elmer Kammler, Friedens, Hecker, \$21.77; Treas. A. C. Kern, Zion, Millstadt, \$322.31; Treas. Hy. Melch-ing, Zion, New Design, \$68; Treas. Otto C. Kettler, Zoar, New Hanover, \$119.77; Treas. Edw. N. Thomas, Evangelical, O'Fallon, \$125; Treas. Marion Schneider, St. Paul, Pinckneyville, \$38.13; Frank Betz, Sugar-loaf Tp., \$39. Total, \$1,279.91.

Designations: Mrs. Maud Schlueter, St. John L. A. S., Breese, for Lepers, \$2.85.

SOUTHERN

F. S. C. H. Kleibacker, St. John, Cull-man, Ala., \$15; Treas. E. C. Haddock, First, Jacksonville, Fla., \$11.94; Treas. Emile W. Lochte, St. Matthews, New Orleans, La., \$35.17. Total, \$62.11.

TEXAS

Treas. Will Kuhn, St. John, Burlington, \$72.40; Rev. T. Wobus, Bethel, Houston, \$37.50; Rev. P. H. Rahmeier, Christ, Hous-ton, \$91.67; Rev. E. H. Schwengel, Imman-uel, Lyons, \$60; St. Stephens, Md. Prairie, \$78 = \$1.38; Rev. Aug. Artus, Friedens, Three Oaks, \$10. Total, \$212.95.

WEST MISSOURI

Rev. W. H. Sabbert, St. Paul, Blackburn, \$160.17; Rev. E. W. Berlekamp, Friedens, Brazito, \$25; C. L. Jens, Central, Jefferson City, \$75; Rev. D. C. Jensen, Trinity, Lex-ington, \$46; Rev. N. C. Schultz, Immanuel, New Franklin, \$79.49; Treas. F. W. Brink, Immanuel, Sedalia, \$51. Total, \$436.66.

WISCONSIN

Rev. L. C. Boeker, St. Paul, Ackerville, \$12.16; St. John nr. Ackerville, \$8 = \$20.16; Christian Marggi, Christ, \$31.03, W. U., \$5, S. S., \$2.04 = \$38.07; Ernst Bluhm, Evan-gelical, Durham, \$10; Rev. E. Bergstraes-ser, Friedens, Jackson, \$87.40; Harvey Zell, St. John, Milan, \$22.20; Fred P. Engel, Christ, Milwaukee, \$100; Treas. Paul Mueller, Friedens, Milwaukee, \$180.65; Emil H. Reinke, Glaubens, Milwaukee, \$45.94; Rev. E. C. Kollath, Immanuel, Neenah, \$60; Treas. Carl Baseler, New Bethel, Black Wolf, \$18, S. S., \$4.35 = \$22.35; Treas. Paul H. Bettin, Immanuel, Oshkosh, \$76.19; Treas. G. W. Lambert, First, Ripon, \$137.78; Treas. A. J. Klette, St. John, Slinger, \$45; Treas. G. L. Prell, Peace, Stevens Point, \$32.71, L. B. C., \$5 = \$37.71; Irma F. Redet-zke, St. Paul, Wausau, \$635. Total, \$1,518.45.

Designations: Treas. G. L. Prell, Peace L. B. C., Stevens Point, for Biloxi, \$6.50; Rev. Wm. Schultz, St. John, Town Herman, for Min. Pens. Fd., \$100, from S. S., for Leper Asylum, Chandkuri, \$15 = \$115.

Changed Addresses

Rev. Bela P. Bacso, from Toledo, Ohio, to 119 W. River St., Elyria, Ohio.
Rev. Alvin J. Forry, from Hanover, Pa., to 326 Pierce Ave., Sharpsville, Pa.
Rev. Rodney Heckman, from 115 Gold St., to 59 Ludington, Buffalo, N. Y.
Rev. F. H. Krohne, from Buffalo, N. Y., to 3831 N. Mozart St., Chicago, Ill.
Rev. Nevin E. Smith, from Evans City, Pa., to 17 Bond St., Westminster, Md.
Rev. A. Augustus Welsch, from Ashland, Pa., to 261 E. Broad St., Bethlehem, Pa.